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## PREFACE.

IN this edition of the Olynthiacs the same plan has been followed as in that of the Philippics. The text of Bekker's stereotyped edition has again been followed, except in one or two cases, where there seemed to be good reason for departing from it. For information on the events connected with or mentioned in these speeches, the reader has been throughout referred to the histories of Thirlwall and Grote, who have discussed all points of interest so fully as to render an historical introduction needless. Some remarks on Demosthenes as an orator and statesman will find a more fitting place in this volume than where the student is, it is presumed, making acquaintance with him for the first time. In the notes I have availed myself largely of the labours of my predecessors, and gladly acknowledge my obligations to the editions of Sauppe, Westermann, Franke, and Redhauptz. The English editions of these speeches I have refrained from consulting. The abbreviations used in referring to editions and works of reference, will, it is hoped, present no difficulty. It is only necessary to state, that by 'Bekk. st.' is meant Bekker's stereotyped edition; and by 'Bekker,' the edition of 1824 contained in Bekker's 'Oratores Attici.'



# ΔΗΜΟΣΘΕΝΟΥΣ

## ΟΛΥΝΘΙΑΚΟΣ Α.

ΛΙΒΑΝΙΟΥ ΤΠΟΘΕΣΙΣ. Ὀλυνθος ἦν πόλις ἐπὶ Θράκης, Ἑλληνικὸν δὲ ταύτη τῶν ἐνοικούντων τὸ γένος, ἀπὸ Χαλκίδος τῆς ἐν Εὐβοίᾳ· ἡ δὲ Χαλκὶς Ἀθηναίων ἄποικος. πολλοὶ δὲ πόλεμοι καὶ ἔνδοξοι τῆς Ὀλύνθου· Ἀθηναίοις τε γὰρ ἐπολέμησεν ἄρχουσι τῶν Ἑλλήνων τὸ παλαιὸν καὶ αὐθις Λακεδαιμονίοις. χρόνῳ τε εἰς δύναμιν προῆλθε μεγάλην, καὶ τῶν συγγενῶν πόλεων ἐπῆρχεν· ἦν γὰρ ἐπὶ Θράκης πολὺ τι γένος Χαλκιδικόν. Φιλίππῳ δὲ τῷ Μακεδόνων βασιλεῖ συμμαχίαν οἱ Ὀλύνθιοι ποιησάμενοι, καὶ πολεμοῦντες μετ' αὐτοῦ πρὸς Ἀθηναίους τὸ κατ' ἀρχάς, καὶ τοῦτο μὲν Ἀνθεμοῦντα παρὰ τοῦ Μακεδόνα εἰληφότες, πόλιν ἀμφισβητήσιμον Μακεδόσι καὶ Ὀλυνθίοις, τοῦτο δὲ Ποτίδαιαν, ἣν Ἀθηναίων ἐχόντων ἐκπολιορκήσας ὁ Φίλιππος Ὀλυνθίοις παρέδωκεν, ὕστερον ὑποπτεύειν ἤρξαντο τὸν βασιλέα, ὀρώντες αὐτοῦ ταχέϊαν καὶ πολλὴν τὴν αὔξησιν, οὐ πιστὴν δὲ τὴν γνώμην. ἀποδημοῦντα δὲ τηρήσαντες αὐτόν, πέμψαντες πρέσβεις πρὸς Ἀθηναίους κατελύσαντο τὸν πρὸς αὐτοὺς πόλεμον, ποιοῦντες τοῦτο παρὰ τὰς συνθήκας τὰς πρὸς Φίλιππον·

ARGUMENT.—ἐπὶ Θράκης] 9. 26.

ἐπολέμησεν—in the year before the Peloponnesian War, from which time Olynthus became the principal city in Chalcidice (Thuc. 1. 58). Again in B.C. 364, when Timotheus, aided by Perdicas king of Macedon, took from them Potidaea and Torone (Isocr. 15. 108, 113). The war with Sparta began B.C. 383, and ended, B.C. 379, with the reduction of the city. The account given by Dem. in 19. 264 is purely oratorical, and affords a good example of the way in which Athenian speakers often treated history.

τὸ κατ' ἀρχάς] When Philip declared his intention to reduce Amphipolis by force, the Olynthians sent an embassy to Athens to negotiate a treaty of amity and alliance

with the Athenians, the immediate object being the relief of Amphipolis. But in consequence of a secret negotiation between the Athenians and Philip, in which the latter promised that he would restore Amphipolis to them as soon as he had taken it (cf. 2. 6. Thirl. v. 192), the overtures of the Olynthians were rejected. It was then that Philip, to conciliate the Olynthians and prevent an alliance between them and Athens, when the Athenians found that he had deceived them, gave up Anthemus to them and afterwards Potidaea (6. 20).

ἀποδημοῦντα] i. e. when he was still in Thessaly, in the early part of B.C. 352. Grote, 11. 446. cf. 23. 108 sq.



συνετέθειντο γὰρ καὶ κοινῇ πολεμεῖν πρὸς Ἀθηναίους, καὶ ἄλλο τι δόξῃ, κοινῇ σπείσασθαι. ὁ δὲ Φίλιππος πάλαι μὲν προφάσεως ἐπ' αὐτοὺς δεόμενος, τότε δὲ ταύτην λαβὼν, ὡς τὰς συνθήκας παραβεβηκόσι καὶ πρὸς τοὺς ἐχθροὺς τοὺς ἑαυτοῦ φιλίαν ἐσπείσμενοις πόλεμον ἐπήνεγκεν. οἱ δὲ πετόμφασι πρέσβεις εἰς Ἀθήνας περὶ βοηθείας, οἷς ὁ Δημοσθένης συναγορεύει, βοηθεῖν κελεύων τοῖς Ὀλυνθίοις. καὶ φησὶ τὴν Ὀλυνθίαν σωτηρίαν ἀσφάλειαν εἶναι τῶν Ἀθηναίων· σωζομένων γὰρ τῶν Ὀλυνθίων οὐδέποτε ἤξειν εἰς τὴν Ἀττικὴν Φίλιππον, ἀλλὰ τοῖς Ἀθηναίοις ἐξουσίαν ἔσεσθαι πλεῖν ἐπὶ τὴν Μακεδονίαν κακεῖ ποιεῖσθαι τὸν πόλεμον· εἰ δὲ ὑπὸ Φιλίππῳ γένοιτο ἡ πόλις αὕτη, ἀνεῖσθαι τὴν ἐπὶ τὰς Ἀθήνας ὁδὸν τῷ βασιλεῖ. φησὶ δὲ δύσμαχον εἶναι τὸν Φίλιππον οὐχ ὡς ὑπέιληπται, θαρσύνων ἐπ' αὐτὸν τοὺς Ἀθηναίους.

Διείλεται δὲ καὶ περὶ τῶν δημοσίων χρημάτων, συμβουλευόμενος ποιῆσαι αὐτὰ στρατιωτικὰ ἀντὶ θεωρικῶν. καὶ τὸ ἔθος οὐ πρόδηλον ὄν, ᾧ ἐχρῶντο οἱ Ἀθηναῖοι, ἀνάγκη σαφηνίσαι. οὐκ ὄντος τὸ παλαιὸν θεάτρου λιθίνου παρ' αὐτοῖς, ἀλλὰ ξυλίων συμπηγνυμένων ἱκρίων, καὶ πάντων καταλαμβάνειν τόπον σπευδόντων, πληγαὶ τε ἐγίνοντο καὶ πον καὶ τραύματα. τοῦτο κωλύσαι βουληθέντες οἱ προεστῶτες τῶν Ἀθηναίων ὠνητοὺς ἐποιήσαντο τοὺς τόπους, καὶ ἕκαστον ἔδει διδόναι δύο ὀβολοὺς καὶ καταβαλόντα θέαν ἔχειν. ἵνα δὲ μὴ δοκῶσιν οἱ πένητες τῷ ἀναλώματι λυπεῖσθαι, ἐκ τοῦ δημοσίου λαμβάνειν ἕκαστον ἐτάχθη τοὺς δύο ὀβολοὺς. ἐντεῦθεν μὲν οὖν τὸ ἔθος ἤρξατο, προήλθε δὲ εἰς τοῦτο ὥστε οὐκ εἰς τοὺς τόπους μόνον ἐλάμβανον, ἀλλ' ἀπλῶς πάντα τὰ δημόσια χρήματα διενέμοντο. ὅθεν καὶ περὶ τὰς στρατείας ὀκνηροὶ κατέστησαν. πάλαι μὲν γὰρ στρατεούμενοι μισθὸν παρὰ τῆς πόλεως ἐλάμβανον, τότε δὲ ἐν ταῖς θεωρίαις καὶ ταῖς ἑορταῖς οἵκοι μένοντες διενέμοντο τὰ χρήματα· οὐκέτι οὖν ἤθελον ἐξίεναι καὶ κινδυνεύειν, ἀλλὰ καὶ νόμον ἔθεντο περὶ τῶν θεωρικῶν τούτων χρημάτων θάνατον ἀπειλοῦντα τῷ γράψαντι μετατεθῆναι ταῦτα εἰς τὴν ἀρχαίαν τάξιν καὶ γενέσθαι στρατιωτικά. διὸ ὁ Δημοσθένης εὐλαβῶς ἄπτεται τῆς περὶ τούτου συμβουλῆς, καὶ ὑπερωπῆσας ἑαυτὸν ὅτι σὺ γράφεις ταῦτα εἶναι στρατιωτικά· ἐπιφέρει “μὰ Δί’ οὐκ ἔγωγε.”

Τοσαῦτα μὲν περὶ τῶν θεωρικῶν διείλεται δὲ ὁ ῥήτωρ καὶ περὶ πολιτικῆς δυνάμεως, ἀξιῶν αὐτοὺς στρατεῦσθαι καὶ μὴ διὰ ξένων, ὥσπερ εἰώθεσαν, ποιεῖσθαι τὴν βοήθειαν· τοῦτο γὰρ αἴτιον εἶναι φησι τοῦ τὰ πράγματα ἀπόλυσθαι.

**προφάσεως]** It is probable enough, as Libanius says, that Philip affected to consider their alliance with Athens as an act of hostility against himself. Justin, 8. 3, agrees with the Schol. (p. 47 Dind.): “Post haec Olynthios aggredditur; receperant enim per misericordiam post caedem unius (Archelaus) duos fratres ejus (Arrhidaeus and Menelaus), quos Philippos ex novercâ genitos, velut participes regni interficere gestiebat.”

Thirl. 5. 305. Grote, II. 449.

**ἀνεῖσθαι]** λεύσθαι Suidas.

**οὐχ ὡς]** “transposita est negatio, pro hac structurâ φησὶ δέ, οὐχ, ὡς ὑπέιληπται, δύσμαχον εἶναι τὸν Φίλιππον.” Vömel. cf. I. 21; 2. 5.

**Διείλεται]** in an aorist sense, as supr. πετόμφασι.

**δύο ὀβολοὺς]** Gr. and R. Ant. s. v. θεωρικά.

**σὺ γράφεις]** I. 19.

**πολιτικῆς]** “composed of citizens.” cf. 9. 48.

1. Ἀντὶ πολλῶν ἂν, ὧ ἄνδρες Ἀθηναῖοι, χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ φανερόν γένοιτο τὸ μέλλον συνοίσειν τῇ πόλει περὶ ὧν νυνὶ σκοπεῖτε. ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν· οὐ γὰρ μόνον εἴ τι χρησίμον ἐσκεμμένος ἦκει τις, τοῦτ' ἂν ἀκούσαντες λάβοιτε, ἀλλὰ καὶ τῆς ὑμετέρας τύχης ὑπολαμβάνω πολλὰ τῶν δεόντων ἐκ τοῦ παραχρήμα ἐνίοις ἂν ἐπελθεῖν εἰπεῖν, ὥστ' ἐξ ἀπάντων ῥαδίαν τὴν τοῦ συμφέροντος ὑμῖν αἴρεσιν γενέσθαι.

§ 1. Ἀντὶ π. ἂν . . . χρ.] “you would in exchange for much money,” “you would give much if the course . . .” The Schol. (p. 22 Dind.) finds an allusion here to the Theoric Fund, of which Dem. speaks below, § 19 sq. This is improbable in itself, and is sufficiently refuted by 14. 34; Andoc. 2. 21; ἐδεξάμην δ' [ἂν] ἀντὶ πάντων χρημάτων εἶναι ἐν ἀσφαλεῖ φράσαι, Thuc. 1. 33: as we say “I would give much,” “I would give the world.”

πολλῶν as the emphatic word attracts ἂν: 2. 1. The young student should consult Don. *New Crat.* § 187.

περὶ ὧν] i. e. περὶ τούτων ᾧ. 3. 18, περὶ πραγμάτων προτεθῇ σκοπεῖν.

ὅτε] causal. Madv. 127, r. 1.

ἐθέλειν . . βουλομένων] “be willing . . those who wish.” On 2. 20, ἂν οἳ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε, Schäf. says, “oratoria varietas, quandoquidem βούλησθε idem est quod θέλωσι.” This criticism would apply better to passages like 13. 3, παρ᾽ αὐτῶν ἕκαστον αὐτὸν μὴ μόνον ταῦτ' ἀκούειν ἐθέλοντα ἀλλὰ καὶ πράττειν βουλόμενον, where both parts of the sentence have the same subject, and the orator might be supposed to have used a synonymous term in the second for the sake of rhetorical variety and to preserve the balance between the two clauses. But the distinction

laid down by Mr. Shilleto (*De F. Leg.* § 26), that βούλομαι implies a *positive wish*, and θέλω the mere negative idea of *willingness*, *having no objection*, will be found applicable to all passages where the words occur together in Attic prose (cf. 19. 23; 20. 111; 23. 83).

ἐσκεμμένος, used actively here and in 21. 192 (οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας), is passive in 21. 191. Jelf, 368. 3 a. “for then not only if persons are come prepared with some useful advice will you hear and receive it.” Schäf. wrongly takes ἀκούσαντες (as = εἰ ἀκούσαιτε) as the protasis to ἂν λάβοιτε. The condition is suggested in γὰρ (as in 4. 51, πολλῶ γὰρ ἂν ἥδιον εἶπον), and ἀκούσαντες is a complement of the predicate, as ἐπιστάντες in 4. 12.

ἦκει τις] “Dem. ut de re certâ loquitur . . nam se ipsum intelligit.” Schäf. For as Plutarch says (*Vit. Dem.* c. 8), μὴ ῥαδίως ἀκούσαι τινα Δημοσθένους ἐπὶ καιροῦ λέγοντος . . εἰ μὴ τύχοι πεφροντικῶς καὶ παρεσκευασμένος. Comp. what he says of himself on a particular occasion in 21. 192.

τῆς . . τύχης, a partitive gen. “I consider it part of your good fortune.” For the omission of εἶναι comp. 3. 21, δικαίον πολίτου κρίνω. Andoc. 4. 1, πολίτου δ' ἀγαθῶ νομίζω.

ἂν ἐπελθεῖν] “that it will suggest itself,” “will occur to some to offer

2. Ὁ μὲν οὖν παρὼν καιρὸς, ὧ ἄνδρες Ἀθηναῖοι, μόνον οὐχὶ λέγει φωνὴν ἀφίεις ὅτι τῶν πραγμάτων ὑμῖν ἐκείνων αὐτοῖς ἀντιληπτέον ἐστίν, εἴπερ ὑπὲρ σωτηρίας αὐτῶν φροντίζετε· ἡμεῖς δ' οὐκ οἶδ' ὄντινά μοι δοκοῦμεν ἔχειν τρόπον πρὸς αὐτά. ἐστὶ δὲ τὰ γ' ἐμοὶ δοκοῦντα ψηφίσασθαι μὲν ἤδη τὴν βοήθειαν, καὶ παρασκευάσασθαι τὴν ταχίστην ὅπως ἐνθένδε βοηθήσετε καὶ μὴ πάθητε ταῦτόν

many suitable suggestions at the moment." Demades, the bitter opponent of Demosthenes on this and other occasions, was specially noted for his power of extempore speaking; cf. Plut. *Vit. Dem.* c. 8. ἐκ τοῦ π.) (ἐσκεμμένος: Xen. *Hell.* 1. 1. 30, τὰ μὲν ἀπὸ τοῦ π. τὰ δὲ βουλευομένους.

ὑμῖν] with συμφέροντος.

§ 2. οὖν] "now the present crisis all but cries aloud that you must take yonder affairs in hand yourselves . . .;" οὖν being here not strictly inferential, but serving to introduce the subject of the speech after a preface, as in 2. 3; 3. 3 (where the same words occur as here); 4. 2; 18. 3 and 9. For the rhetorical προσωποποιία Dobree comp. Aesch. *Agam.* 66; Pl. *Prot.* 361 A, ἡ ἄρτι ἐξοδος τῶν λόγων . . . εἰ φωνὴν λάβοι εἰπεῖν ἄν. cf. Lyc. c. *Leocr.* fin. Expressions such as τὰ πεπραγμένα αὐτὰ βοᾷ, 19. 81 (cf. ib. 119), and τὸ πᾶν φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ, Arist. *Vesp.* 920, are common enough. cf. Auctor ad Herenn. iv. § 66. Cic. *Orat.* § 85, with Jahn's notes. Arist. *Rhet.* 3, c. 10. 7, and c. 11. There are several examples in Cicero: 1 *Catil.* § 18; *In Caecil.* § 19; *Pro Coel.* § 33; *Tusc. Disp.* 2, § 46. The words μόνον οὐχὶ are of course added to mitigate the boldness of the metaphor.

αὐτοῖς] emphatic—"yourselves," not employing mercenaries, as has been your custom.

εἴπερ ὑπὲρ] Such "homoeoteleuta," harsh as they sometimes

sound to us, seem to have given no offence to Greek ears. cf. Lob. *Paral. Gr.* p. 53: infr. § 8, ἦνπερ ὑπὲρ. In 21. 37, εἴπερ ὑπὲρ τοῦ κοινῇ βελτίστου, Bekk. omits ὑπὲρ.

αὐτῶν] i. e. τῶν πραγμάτων. 3. 21, τὴν τῶν πραγμάτων σωτηρίαν: infr. 17, βοηθητέον τοῖς πράγμασιν. Franke, who says "αὐτῶν, i. e. ὡμῶν αὐτῶν," is certainly wrong. Sauppe reads αὐτῶν.

ἡμεῖς] (καίρος. "but we—I don't know how we seem to . . ." a rhetorical turn for βαθυμοῦμεν καὶ οὐ προσέχομεν . . . as the Schol. says.

γ', which belongs to the pronoun, attaches itself here, as often, to the article. "my own opinion then is."

ἤδη] "at once:" 18. 10.

τὴν ταχίστην] see note to τὴν πρῶτην, 3. 2.

ὅπως . . . βοηθήσετε] Bekk., Dind.; libri βοηθήσητε, which Fr. and West. retain. Bekker has substituted the fut. ind. for the 1st aor. subj. also in 2. 2, ὅπως μὴ . . . δόξομεν: 3. 2, σώσομεν: 4. 20, ποιήσατε: 8. 38, ἐθελήσουσιν: 9. 69, ἀνατρέψει: 25. 55, καταστήσει, &c. But Cobet goes too far in rejecting the 1st aor. subj. not only where its form approximates to that of the fut. indic. as in the passages referred to, but also where it is different. cf. his *Var. Lect.* p. 96 sq.; Jelf, 812. The force of ὅπως may be seen by comparing the passages where ὅτῳ τρόπῳ is used as its equivalent, e. g. Thuc. 6. 11, σκοπεῖν ὅτῳ τρόπῳ τὸ . . . ἀπρεπὲς εὐθίσονται. Madv. 123, r. On the fut. ind. and aor. subj. in the same



ὅπερ καὶ πρότερον, πρεσβείαν δὲ πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ  
 3 παρέσται τοῖς πράγμασιν, 3. ὥς ἔστι μάλιστα τοῦτο δέος,  
 μὴ πανοῦργος ὢν καὶ δεινὸς ἄνθρωπος πράγμασι χρῆσθαι,  
 τὰ μὲν εἰκων, ἡνίκα ἂν τύχῃ, τὰ δ' ἀπειλῶν (ἀξιοπίστος δ'  
 ἂν εἰκότως φαίνοιτο), τὰ δ' ἡμᾶς διαβάλλων καὶ τὴν ἀπου-  
 σίαν τὴν ἡμετέραν, τρέφεται καὶ παρασπάσθηται τι τῶν ὅλων

sentence after ὅπως see Jelf, 812; Madv. 123.

πρότερον] i. e. when Philip was in Thrace, B.C. 352. cf. 3. 4; Grote, 11. 428.

ἐρεῖ] the regular verb in this case where the fut. is required. Xen. *An.* 7. 1. 32; Hell. 2. 1. 6, πέμπειν πρέσβεις ταυτά τε ἐρουντας. "to announce these resolutions and watch the proceedings." On the fut. after ἥτις, Madv. 115, r. cf. 2. 4.

§ 3. δέος] the predicate to τοῦτο. 19. 72, ἔστι δὲ τοῦτο φέλος. Eur. *Heracl.* 739.

ἄνθρωπος] Bekk. for the ἄνθρωπος of the MSS. cf. his note, and Cob. *Nov. Lect.* p. 326. Bekker has however left ἀνθρώπου in Aesch. 2. 22, κατόψεσθε ἀνθρώπου (Dem.) φθόνον, *ibid.* § 57, and 3. 98 and 125, τὴν πόλιν ἀνθρωπος (Dem.) οὐκ ἠδύνατο σφῆλαι. Also Antiph. *Tetral.* α β 2, and *id.* *De Caed. Her.* § 66, ὅτφ τρόφω . . ἀπόλων ἀνὴρ, i. e. Herodes, supposed to have been murdered; cases obviously different from e. g. Aesch. 3. 31, πῶς οὖν ἂν τις περιφανέστερον ἐπιδείξειεν ἄνθρωπον παρανομώτατα γεγραφότα; and Dem. 19. 85, πῶς ἂν οὖν ὑβριστικώτερον ἄνθρωπος ὑμῖν ἐχρήσατο;

π. χρῆσθαι] "unscrupulous and dexterous in the management of things." In Isocr. 3. 21 we have τοὺς χρῆσθαι τοῖς πράγμασι ἐπισταμένους, "men of administrative ability" (τοὺς ἐν τοῖς ὄχλοις εἰπεῖν δυναμένους. The thorough statesman is one who, combining the two, is λέγειν τε καὶ πράττειν δυνάμενος (Thuc. 1. 139). cf. 18. 144.

ἡνίκα ἂν τύχῃ] West. and others supply εἰκων. It is much more probable that it is used impersonally, as e. g. in Thuc. 1. 142, οὐκ ἐνδέχεται, ὅτ' ἂν τύχῃ, ἐκ παρέργου μελετᾶσθαι: Aesch. 3. 42, ὅτι στεφανοὶ αὐτοὺς ὁ δῆμος, εἰ οὕτω τύχοι . . ., and countless other passages. "by making concessions (cf. 6. 20) when it suits his purpose," "upon occasion."

ἀξιοπίστος] from his successes and the way in which he had treated Amphipolis, &c.

ἡμᾶς . . καὶ τὴν ἀ.] i. e. misrepresenting us generally, and particularly our thus leaving them to their fate. This mode of expression is common. Redh. quotes 43. 72, ὑπὸ τούτου καὶ τῆς ὑβρεως τῆς τούτου: Soph. *Aj.* 1146. Add *Oed. Col.* 750; *Antig.* 95; Dem. 21. 20 and 96; Lucr. 1. 6, "te nubila coeli Adventumque tuum;" *ibid.* 12; Cic. *Pro Mil.* § 4, "per vos ac per vestram fidem." On the matter of fact see Grote, 11. 462.

The anomalous use of τρέφεται here has given rise to various conjectures. Sauppe and Dind. adopt the conj. of H. Wolf τρέφῃ τε, though Dind. in his notes seems to approve of Reiske's δρέφεται: Cobet (*Hyper. Fun. Or.* p. 32) proposes κλέφῃ τε, Dobr. ἀνατρέφῃ τε. It cannot be said that any of these is satisfactory. There seems to be little meaning in "may both steal and . . ." or "may both turn and . . ." As παρασπάσθηται is the more special term, καὶ must be explanatory, in which case τε has no place. cf. 2. 7, ἐξαπατῶν καί ("and so") προσλαμβάνων, where καί is used in

πραγμάτων. 4. οὐ μὴν ἀλλ' ἐπιεικῶς, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ', ὃ δυσμαχώτατόν ἐστι τῶν Φιλίππου πραγμάτων, καὶ βέλτιστον ὑμῖν· τὸ γὰρ εἶναι πάντων ἐκείνουν ἓνα ὄντα κύριον καὶ ῥητῶν καὶ ἀπορρήτων, καὶ ἅμα στρατηγὸν καὶ δεσπότην καὶ ταμίαν, καὶ πανταχοῦ αὐτὸν παρῆναι τῷ στρατεύματι, πρὸς μὲν τὸ τὰ τοῦ πολέμου ταχὺ καὶ κατὰ καιρὸν πράττεσθαι πολλῷ προέχει, πρὸς δὲ τὰς καταλλαγὰς, ἃς αὖ ἐκεῖνος ποιήσαιο ἄσμενος πρὸς Ὀλυνθίους, ἐναντίως ἔχει.

the same way; Hom. *Il.* 3. 360, κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. The cases adduced by Stallb., *Gorg.* 460 D, as proving the contrary, are, it strikes me, irrelevant. In support of *τρέψεται*, which is found in all the MSS., it may perhaps be said that, though he would not have used the word in this way by itself, Dem. might venture to do so in combination with *παρασπάσεται*, by which its meaning would in some measure be determined. cf. note to 9. 72. Tr. "turn for his own advantage (convert), and (= and so) detach from us to himself some of our main interests."

τῶν ὅλ. πρ.] 2. 31; 18. 28, where τὰ ὅλα) (τὰ μικρὰ συμφέροντα τῆς πόλεως: ib. 278, ἐν οἷς τῶν ὅλων τι κινδυνεύεται τῇ πόλει.

§ 4. οὐ μὴν ἀλλ' . . . βέλτιστον] τοῦτο τὸ σχῆμα λέγεται τροπὴ ἡγουν παρὰ προσδοκίαν, ὅτε τὸ αὐτὸ πρᾶγμα καὶ φοβερὸν καὶ συμφέρον εἴη. Schol. Comp. other examples in 4. 2; 9. 5.

ἐπιεικῶς must be taken with βέλτιστον. Pl. *Charm.* c. 2, καὶ ἐπιεικῶς, ἦν δ' ἐγώ, ἀληθῆ ἀπηγγέλται. 19. 340, ἐπιεικῶς αὐτάρκεις, with Mr. Shilleto's note. Mr. Kennedy translates "strange to say," apparently following the *Etym. Mag.* c. 359. 35, which says σημαίνει καὶ τὸ παραδόξως καὶ παρ' ἐλπίδα, probably in reference to this passage. But this sense lies in the turn of the argument rather than in the word.

"not but that the very thing which makes P. . . may fairly be said to be even best for us."

δ . . Φ.] "that in the position of P." 2. 20, αὐτοῦ ταῦτ': Thuc. 1. 84, ὃ μέμφονται μάλιστα ἡμῶν. Madv. 53.

ἓνα ὄντα] "in his own person," "his having every thing in his sole power to publish or keep secret," the words β. καὶ ἀπορρήτων forming a rhetorical opposition expressing the whole range of political matters. Soph. *Ant.* 1008, ἵτ' ὁπάοιες οἱ τ' ὄντες οἱ τ' ἀπόντες. *Oed. Col.* 1000, ῥητὸν ἀρρητὸν τ' ἔπος:—18. 235, καὶ ἔπραττεν (Philip) δὲ δόξειεν αὐτῷ οὐ προλέγων ἐν τοῖς ψηφίσμασιν οὐδ' ἐν τῷ φανερῷ βουλευόμενος . . . ἀλλ' ἀπλῶς αὐτὸς δεσπότης, ἡγεμὼν, κύριος πάντων. The difficulties and delays in states where, as at Athens, ἐν λόγοις ἢ πολιτεία are set forth in 19. 184 sq., cf. also 18. 246. Isocr. 3. 19.

ταμίαν] "paymaster."

πρὸς μὲν τὸ τὰ τοῦ] (S omits τό.) Dind. calls attention to the number of monosyllables here found together, three of them cases of the article, and quotes 3. 11, τὴν τοῦ τὰ . . ., and Alexis ap. Athen. 13. 610 E, τοὺς τὰς τῶν λόγων. "is a great advantage for the speedy and seasonable execution of the operations of war." Bekk. seems to have forgotten this passage when he proposed to read τὸ πᾶν in Antiph. *Tetr.* 3. δ 3, τούτῳ τῷ παντὶ προέχομεν.

5. δῆλον γάρ ἐστι τοῖς Ὀλυνθίοις ὅτι νῦν οὐ περὶ δόξης οὐδ' ὑπὲρ μέρους χώρας πολεμοῦσιν, ἀλλ' ἀναστάσεως καὶ ἀνδραποδισμοῦ τῆς πατρίδος, καὶ ἴσασιν ἅ τ' Ἀμφιπολιτῶν ἐποίησε τοὺς παραδόντας αὐτῷ τὴν πόλιν καὶ Πυδναίων τοὺς ὑποδεξαμένους· καὶ ὅλως ἄπιστον, οἶμαι, ταῖς πολιτείαις ἢ

§ 5.] The words δῆλον . . ὅτι form an Iambic line. Other instances are found in 21. 165; 35. 22, though these are not at the beginning of a sentence. (Hexameters have been discovered in 4. 6; 18. 143, where see Dissen's note. ib. 198; 23. 14 al. Pentameters in 18. 279; 23. 41 al.) Arist. *Rhet.* 3, c. 8, Διὸ ῥυθμὸν δεῖ ἔχειν τὸν λόγον, μέτρον δὲ μὴ ποίημα γὰρ ἔσται ῥυθμὸν δὲ μὴ ἀκριβῶς . . . ὁ δὲ ἱαμβὸς αὐτῇ ἔστιν ἡ λέξις ἢ τῶν πολλῶν διὸ μάλιστα πάντων τῶν μέτρων ἱαμβεῖα φθέγγονται λέγοντες: *Poet.* 4. Cic., *Orat.* § 289, says, "versus saepe in oratione per imprudentiam dicimus; quod est vehementer vitiosum: sed non attendimus neque exaudimus nosmetipsos; Senarios vero et Hipponacteos effugere vix possumus; magnam enim partem ex iambis constat nostra oratio;" cf. also *De Orat.* 3, § 182. Quintil. 9. 4. 72.

οὐ περὶ . . ὑπὲρ] "that now they are not fighting for glory or a slice of territory, but to prevent the destruction [Lyc. § 61, πόλεώς ἐστι θάνατος ἀνάστατον γενέσθαι] and enslavement of their country." Comp. the illustrative passage in 15. 17, where it is said that contests with democracies are ἢ περὶ τῶν ἰδίων ἐγκλημάτων . . ἢ περὶ γῆς μέρους ἢ ὄρων ἢ φιλονεικίας ἢ τῆς ἡγεμονίας . . πρὸς δὲ τὰς ὀλιγαρχίας . . ὑπὲρ . . τῆς πολιτείας καὶ τῆς ἐλευθερίας. Dind. understands περὶ with ἀναστάσεως: but there is no reason why we should not supply ὑπὲρ from the words immediately preceding in the sense of "the thing to be averted," as in the passages usually quoted for that sense *S. c. Th.* 106. Aesch. 3. 10, τὴν

ψῆφον φέρειν . . οὐ περὶ τοῦ παρόντος ἀδικήματος, ἀλλ' ὑπὲρ τῆς αἰσχύνης τοῦ δήμου. cf. Thuc. 5. 69, where negative clauses are added defining the sense of ὑπὲρ. With μέρους χ. (in 15 l. c. περὶ γῆς μέρους) ὑπὲρ is used in a sense not materially different from περὶ, as very frequently in the orators. And, as is well known, ὑπὲρ is constantly found in the orators where Thucydides would have used περὶ. Buttm. *Ind. Mid.* s. v.

α. τ' Ἀμφιπ.] εἰσελθὼν γὰρ αὐτοὺς (the traitors) πρῶτους ἐφόνευσε λέγων, εἰ τῶν ἰδίων πολιτῶν οὐκ ἐφείσασθε, πόσῳ γε πλέον οὐ μέλλετε περὶ ἐμὲ ὕστερον τοιοῦτοι γενήσεσθαι. Schol. It is probable, as Thirl. (5. 196) suggests, that this is only a conjectural explanation of the orator's meaning. Similarly it was inferred from 8. 40, πάντων κάκιστ' ἀπολώλασιν, that Lasthenes and Euthycrates were put to death, but 18. 48 shows that this was not so. Grote, 11. 330.

Πυδναίων] Thirl. 5. 197. Grote, 11. 333. The betrayal of Pydna is mentioned again in 20. 63.

καὶ ὅλως] "and generally, I suppose, a despotism is an object of mistrust to free states." Hence his exhortation to the Messenians to cultivate ἀπιστία as their special safeguard. On the use and rhetorical value of the Γνώμη cf. Arist. *Rhet.* 2. 22, §§ 15, 16.

πολιτεία] here in a restricted sense, as in 4. 48; 6. 21 al. In Isocr. 4. 125 we have it opposed to μοναρχία (τυραννίς). Arist. *Pol.* 5. 6, τὰς ἀποκλινούσας μᾶλλον πρὸς τὸ πλῆθος καλοῦσι πολιτείας.



τυραννίς, ἄλλως τε καὶ ὁμορον χώραν ἔχωσι. 6. ταῦτ' οὖν ἐγνωκότας ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, καὶ τᾶλλ' ἂ προσήκει πάντα ἐνθυμουμένους φημὶ δεῖν ἐβελῆσαι καὶ παροξυνθῆναι καὶ τῷ πολέμῳ προσέχειν, εἴπερ ποτέ, καὶ νῦν, χρήματα εἰσφέροντας προθύμως καὶ αὐτοὺς ἐξιόντας καὶ μηδὲν ἐλλείποντας. οὐδὲ γὰρ λόγος οὐδὲ σκῆψις ἔθ' ὑμῖν τοῦ μὴ τὰ δέοντα ποιεῖν ἐθέλειν ὑπολείπεται. 7. νυνὶ γάρ, ὃ πάντες ἐθρύλουν τέως, Ὀλυνθίους ἐκπολεμῶσαι δεῖν Φιλίππῳ, γέγονεν αὐτόματον, καὶ ταῦθ' ὥς ἂν ὑμῖν μάλιστα συμφέροι. εἰ μὲν γὰρ ὑφ' ὑμῶν πεισθέντες ἀνείλουντο τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ μέχρι τοῦ ταῦτ' ἂν ἐγνωκότες ᾗσαν ἴσως· ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων μισοῦσι, βεβαίαν εἰκὸς τὴν ἔχθραν αὐτοὺς ὑπὲρ ὧν φοβοῦνται καὶ

§ 6. τᾶλλ' i. e. "gloriam majorum, Graeciae principatum, oppressis opitulandi consuetudinem, injurias Philippi, periculi magnitudinem." H. Wolf.

προσῆκει] sc. ἐνθυμῆσθαι.

Dobree rightly takes ἐβελῆσαι absolutely, quoting Thuc. 5. 9, εἶναι τοῦ καλῶς πολεμεῖν καὶ τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι. "you must take heart and spirit, and apply yourselves." K.

αὐτούς] repeating the note struck in § 2.

λ. . . σκῆψις . . . τοῦ μή] (Madv. 170 c), "plea . . . excuse for not doing." Lyc. § 33, τί γὰρ ἔδει προφάσεων ἢ λόγων ἢ σκῆψεως; Thuc. 6. 18.

§ 7. ἐθρύλουν τέως] Bekk. st.; Bekk. ἐθρυλεῖτε, ὥς, from F S T; cet. ἐθρυλλεῖτε; ἐθρύλουν τε ὥς, γρ. F S; ἐθρυλεῖτε τέως, West., Sauppe. Dind. agrees with Bekker. cf. 3. 7. "were constantly talking about." 19. 156, πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος αἰεί.

For ἐκπολεμῶσαι Dind. reads ἐκπολεμῆσαι from S, "in quo illud ipsum ἐκπολεμῆσαι a pr. m. scriptum fuit," and so West. Bekk. with good reason retains ἐκπολεμῶσαι. cf. Paley on Aesch. *Choeph.* 540.

καὶ ταῦθ'] "magis placet καὶ τοῦθ' (the reading of T) ut paullo significantius." Schäf. There is no need for any change. 15. 23, βάρβαρον ἄνθρωπον καὶ ταῦτα γυναῖκα φοβήσεσθε.

ὥς = οὕτως ὥς. In this case ἂν, which belongs to the verb, invariably attaches itself to ὥς, ὅπως, &c. Pl. *Rep.* 4. 428 C, ὥς ἂν ἔχοι βέλτιστα. ib. 5. 473 A, ὥς ἂν ἐγγύτατα τῶν εἰρημένων πόλις οἰκήσειε. Dem. 23. 3. Don. § 608, obs. Madv. 137.

μέχρι τοῦ] "they would perhaps have been of this mind for a time," as opposed to βεβαίαν. Some understand it of *degree*, "up to a certain point," as in 16. 24.

ταῦτ'] in reference to a preceding singular, as often: 2. 3; 18. 200.

ἐκ . . ἐγκλημάτων] "exosi sunt Philippum propter offensiones quibus ipsi ab eo laesi sunt, aut quae ab eo ad se profectae sunt. ἐγκλημα est facinus de quo quereris, aut querendi causam tibi esse autumas." Reiske. 5. 14, πόλεμος δι' Ἀμφίπολιν ἢ τι τοιοῦτον ἔ. (quarrel) ἴδιον. 15. 17, quoted on § 5. For ἐκ comp. 2. 9; 3. 3 al.

ὑπὲρ ὧν] "propter ea quae." Isocr. 12. 102, ὑπὲρ ὧν τοῖς Ἑλ-

πεπόνθασιν ἔχειν. ⑧, οὐ δεὶ δὴ τοιοῦτον, ὧ ἄνδρες Ἀθηναῖοι, παραπεπτωκότα καιρὸν ἀφείναι, οὐδὲ παθεῖν ταῦτον ὅπερ ἤδη πολλάκις πρότερον πεπόνθατε. εἰ γάρ, ὅθ' ἤκομεν Εὐβοεῦσι βεβοηθηκότες καὶ παρήσαν Ἀμφιπολιτῶν Ἱέραξ καὶ Στρατοκλῆς ἐπὶ τουτὶ τὸ βῆμα, κελεύοντες ἡμᾶς πλεῖν καὶ παραλαμβάνειν τὴν πόλιν, τὴν αὐτὴν παρειχόμεθ' ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προθυμίαν ἤνπερ ὑπὲρ τῆς Εὐβοέων σωτηρίας, εἷχετ' ἂν Ἀμφίπολιν τότε καὶ πάντων τῶν μετὰ ταῦτα ἂν ἦτε ἀπηλλαγμένοι πραγμάτων. ⑨, καὶ πάλιν ἡνίκα Πύδνα Ποτίδαια Μεθώνη Παγασαί, τᾶλλα, ἵνα μὴ καθ' ἕκαστα λέγων διατρίβω, πολιορκούμενα ἀπηγγέλλετο, εἰ τότε τούτων ἐν

λῃσιν ἐπεβούλευσαν μισοῦντες αὐτούς. “we may expect that their hatred of him on account of . . . will be lasting.”

§ 8. ταῦτον ὅπερ] Bekk. rightly, I believe. Bekk. st., Dind., Sauppe ταῦτὸ ὅπερ, with S., though supr. § 2 they read ταῦτον ὅπερ, and Bekk. does not follow S in 22. 2 (εἰς ταῦτον ὡς πεποιηκότι) where it has ταῦτό, though in the same section he now follows it in reading τὸν τοιοῦτο ἀσέβημα. Cobet, *Nov. Lect.* p. 436, is no doubt right in saying that ταῦτόν should always be read before a vowel. “commit the mistake which . . .”

εἰ . . . παρειχ. . . εἷχετ' ἂν] “if we had displayed . . . you would have held A. then and been rid of all the troubles which followed.” Madv. 117, and r. 1. cf. 3. 17.

ἤκομεν] “we had returned from succouring the E.”—a sense in which this verb is often used: 5. 9; 19. 74 al. So ἤλθον, Pl. *Prot.* p. 310 c. Dem. makes frequent allusion to this expedition as one that reflected especial credit on Athens. 4. 17; 8. 74; 16. 14; 18. 99. Thirl. 5. 225. Grote, 11. 338.

For παρήσαν Cobet (*Var. Lect.* p. 33; comp. his *Nov. Lect.* p. 344) after Dobree proposes παρήσαν, which Dind. adopts here and in 19.

154, &c. It certainly seems strange that Dem. should in this one instance use the phrase παρῆναι ἐπὶ τὸ βῆμα instead of the standing expression παρίεναι ἐπὶ τὸ β. With the received reading comp. 8. 11; Thuc. 2. 34. Arist. *Eg.* 748, παρῆναι 's τὴν Πνύκα. Aesch. 3. 71, παρῆμεν . . . εἰς τὴν ἐκκλησίαν. Franke's objection, that παρήσαν is inadmissible because “manifestum est legatos consensu suggesto non dum conscendunt verba fecisse,” proves too much; for it would equally tell against παριῶν in such passages as Aesch. 3. 159, παριῶν ἐπὶ τὸ βῆμα . . . ὑμᾶς . . . ἐκέλευε . . . and the whole use of the word in this sense. Tr. “mounted,” “appeared on this platform.” cf. Thirl. 5. 195; Grote, 11. 329.

On the βῆμα cf. *Gr. and Rom. Ant.* s. v. Ecclesia.

§ 9. Πύδνα] The conquests of Philip are always, as Mr. Grote observes (11. 334, note), enumerated by Dem. in this their chronological order. infr. § 12.

μὴ . . . διατρίβω] “not to waste time in enumerating them.”

πολιορκούμενα] Madv. 178.

ἐν τῷ πρώτῳ] Bekk. st., Dind.; Bekk. ἐν τῷ πρώτῳ, from Υ. West. quotes Isaeus, 8. 33, πρὸς ἕνα δὲ τὸν πρῶτον . . . προσάξει.

τῷ πρώτῳ προθύμῳ καὶ ὡς προσήκεν ἐβοηθήσαμεν αὐτοί, ῥάονι καὶ πολὺ ταπεινότερῳ νῦν ἂν ἐχρώμεθα τῷ Φιλίππῳ. νῦν δὲ τὸ μὲν παρὸν αἰεὶ προϊέμενοι, τὰ δὲ μέλλοντα αὐτόματ' οἴομενοι σχήσειν καλῶς, ἠϋξήσαμεν, ὧ ἄνδρες Ἀθηναῖοι, Φίλιππον ἡμεῖς, καὶ κατεστήσαμεν τηλικούτον ἡλίκος οὐδεὶς πω βασιλεὺς γέγονε Μακεδονίας. νυνὶ δὲ καιρὸς ἔκει τις οὗτος ὁ τῶν Ὀλυνθίων αὐτόματος τῇ πόλει, ὃς οὐδενός ἐστιν ἐλάττων τῶν προτέρων ἐκείνων. [10. καὶ ἔμοιγε δοκεῖ τις ἂν, ὧ ἄνδρες Ἀθηναῖοι, δίκαιος λογιστὴς τῶν παρὰ τῶν θεῶν ἡμῖν ὑπηργμένων καταστάς, καίπερ οὐκ ἐχόντων ὡς δεῖ πολλῶν, ὅμως μεγάλην ἂν ἔχειν αὐτοῖς χάριν, εἰκότως· τὸ μὲν γὰρ πολλὰ ἀπολωλέκεναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θείῃ δικαίως, τὸ δὲ μήτε πάλαι

αὐτοί] “*ourselves*.” They did send a force, which however arrived too late. 4. 35. Grote, II. 334.

ῥάονι] “easier to deal with.” 8. 50. χαλεπωτέρῳ . . χρυσόμεθα ἐχθρῷ.

ἂν ἐχρώμεθα] Madv. 117. Don. 502 *bb*. σχήσειν is frequently used by Dem. in this sense: *infr.* 14; 5. 18; 18. 45 *al*.

νῦν δέ] “as it is, by always neglecting the present and thinking the future will take care of itself, *we* (emphatic by position) have aggrandized P. and made him more powerful . . .”

οὐδεὶς πω] On 19. 22 Schäf. remarks, “*saepius οὕτω sic dirimunt*. Imprimis notabile quod legitur 18. 18, οὐ γὰρ δὴ ἐγώ γε ἐπολιτευόμεν πω τότε.” cf. Thuc. I. 32, οὐ μέντοι ὃ γε πόλεμος πω . . . These instances however differ from that here. The Greeks were no more disposed to say οὕτω τις than οὐκ ἐλάσσων τινός. Heind. *Pl. Gorg.* 448 A.

νυνὶ δὲ] taking up what was said in § 8. Dind. reads νυνὶ δὲ δὴ, “but at this very time.” Sauppe νῦν ἤδη, which would be “nunc jam.” The remark which has been made that νυνὶ is never adversative

is wholly unfounded. Lys. 13. 22, καὶ εἰ μὴ ἐκ παρασκευῆς ἐμνηύετο, πῶς οὐκ ἂν ἠνάγκασεν ἡ βουλή . . ; νυνὶ δὲ . . ; Dem. 21. 129; 24. 77. Isae. *De Cleonym.* Her. § 30. Lyc. *in Leocr.* § 23.

τῇ πόλει] with ἔκει. “is come to us self-offered,” without our seeking, and so a mark of divine favour, as he says in the next section.

οὐδενός . . ἐλάττων] i. e. οὐκ ἐλάττων τινός (ἄλλης). *infr.* 27; 2. 17.

§ 10. δίκαιος] “fair,” “that any one fairly estimating the favours we have received from the gods.”

τῶν . . ὧ.] “*dii hominibus fundamentum et materiam quasi agendi suggerunt, deinde homines operā suā superstruunt*. Haec beneficia a Diis in homines ultro collata dicuntur τὰ ὑπηργμένα.” Sauppe. cf. 19. 280 with Mr. Shilleto’s note. *Eth. Nic.* 8. 14, οὐδὲν δὲ ποιήσας ἄξιον τῶν ὑπηργμένων δέδρακεν. Ib. ix. 2. 5, τὴν προὔπαρχήν.

κ. (= εἰ κατασταίη) . . ἂν ἔχειν] Madv. 135 *c*.

κατὰ τὸν (omitted by S) π.] i. e. in the war about Amphipolis, as it was called. Grote, II. 339.

τῆς . . ἀμελ. ἂν θείῃ] “might justly set down to.” Madv. 51 *c*.

τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην. **11.** ἀλλ' οἶμαι, παρόμοιον ἔστιν ὅπερ καὶ περὶ τῆς τῶν χρημάτων κτήσεως· ἂν μὲν γάρ, ὅσα ἂν τις λάβῃ, καὶ σώσῃ, μεγάλην ἔχει τῇ τύχῃ τὴν χάριν, ἂν δ' ἀναλώσας λάθῃ, συνανάλωσέ καὶ τὸ μεμνήσθαι τὴν χάριν. καὶ περὶ τῶν πραγμάτων οὕτως οἱ μὴ χρησάμενοι τοῖς καιροῖς ὀρθῶς, οὐδ' εἰ συνέβῃ τι παρὰ τῶν θεῶν χρηστόν, μνημονεύουσιν πρὸς γὰρ τὸ τελευταῖον ἐκβὰν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται. διὸ καὶ

τούτων ἀ.] “to counterbalance these.” Madv. 37, r. 1.

τῆς . . . θείην] “I should put down myself as an instance of their favour,” “as a kindness showing,” “that comes of their favour.” Comp. Pl. *Legg.* 4. 709 C, μέγα πλεονέκτημ' ἔγωγ' ἂν θείην. Dem. 14. 37, οὐδ' ἀδικεῖν ἡμᾶς ἐκείνον ἀδίκημ' ἂν ἔθηκα.

τῆς παρ' ἐ.] So “Attici omnes constanter loquuntur. Plato in *Phaedro* p. 232 A, ἀντὶ τῆς δόξης τῆς παρ' ἀνθρώπων. Sic saepe τιμωρία παρά τινος dicitur [rarely ἀπό, as Lyc. § 79 τὴν ἀπ' αὐτῶν (the gods) τιμωρίαν] ἀπ' ἐπικουρία et βοήθεια et φόβος παρά τινος, sed saepissime εὐνοια, ut ap. Dem. 18. 3, τῆς παρ' ὑμῶν εὐνοίας διαμαρτεῖν, et alibi ἡ παρὰ θεῶν εὐνοια. Eodem modo ὁ παρ' ἐμοῦ λόγος dicitur [Thuc. 6. 76, τοὺς μέλλοντας ἀπ' αὐτῶν λόγους] et τὰ παρ' ἐμοῦ et τὰ παρ' ὑμῶν et sim.” Cobet, *Nov. Lect.* p. 705.

§ 11. παρόμοιον . . ὅπερ] “but, I suppose, it may be compared to what takes place in regard to . . .” Thuc. 1. 80, πρὸς τοὺς Π. . . παρόμοιος ἡμῶν ἡ ἀλκή, “is like when compared with it side by side,” “admits of being compared with . . . as like it.” For the construction comp. with Redh. *Xen. Hell.* 4. 2. 11, ὅμοιον εἶναι τὸ πρᾶγμα οἷον περ τὸ τῶν ποταμῶν.

κτήσεως] “Graeci dixerunt χρη-

μάτων κτήσις, κτημάτων χρήσις.” Schäf. This is made clear by Arist. *Eth. Nic.* iv. 1. 7, χρήσις δ' εἶναι δοκεῖ χρημάτων δαπάνη καὶ δόσις· ἡ δὲ λήψις καὶ ἡ φυλακὴ κτήσις μάλλον.

ἀναλώσας λάθῃ] Ps. Dem. 10. 7 will serve to illustrate these words, the sense of which is rightly given by Reiske (*Ind. Gr.*), “sin autem sensim et sine sensu disperdiderit bona, ignorans sibi per manus diffluere et contabescere.”

συνανάλωσέ] Bekk., who has however ἀνηλώκαμεν in 3. 28; ἀνηλώκει 7. 23; ἀνηλώκεναι 8. 12 al. Dind. has συνανήλωσε here from S, “qui συνανήλωσε a pr. m. habet in liturâ, superscripta in manu multo recentiore α;” and so elsewhere ἥλωκα &c. καὶ introduces the application of the simile, as in 3. 18, καὶ νῦν: 4. 41; 9. 70, &c.

περὶ τῶν πραγμάτων] “in regard to political affairs,” περί being used absolutely, as just above, περί κτήσεως.

οὐδ' εἰ . . . μ.] “forget too any.”

πρὸς γάρ] “ultimus rerum eventus quasi regula est ad (πρός) quam iudicium hominum dirigitur.” Fr. “for each of their previous advantages is judged by the last result.” 18. 96, 314, πρὸς ἐκείνους . . ἐξετάζειν ἐμέ. ib. 319, πρὸς τοὺς νῦν ὅρα με ῥήτορας.

τῶν πρὶν ὑ.] Bekk. st. with S. :



σφόδρα δεῖ τῶν λοιπῶν ἡμᾶς, ὧ ἄνδρες Ἀθηναῖοι, φροντίσαι, ἵνα ταύτ' ἐπανορθωσάμενοι τὴν ἐπὶ τοῖς πεπραγμένοις ἀδοξίαν ἀποτριψώμεθα. 12. εἰ δὲ προησόμεθα, ὧ ἄνδρες Ἀθηναῖοι, καὶ τούτους τοὺς ἀνθρώπους, εἴτ' Ὀλυνθον ἐκεῖνος καταστρέψεται, φρασάτω τις ἐμοὶ τί τὸ κωλύον ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται. ἄρα λογίζεται τις ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, καὶ θεωρεῖ τὸν τρόπον δι' ὃν μέγας γέγονεν ἀσθενὴς ὢν τὸ κατ' ἀρχὰς Φίλιππος; τὸ πρῶτον Ἀμφίπολιν λαβὼν, μετὰ ταῦτα Πύδναν, πάλιν Ποτίδαιαν, Μεθώνην αὖτις, εἶτα Θετταλίας ἐπέβη. 13. μετὰ ταῦτα Φερὰς Παγασὰς Μαγνησίαν, πάνθ' ὃν ἐβούλετο εὐτρεπίσας τρόπον ὥχεται εἰς Θράκην· εἴτ' ἐκεῖ τοὺς μὲν ἐκβαλὼν τοὺς δὲ καταστήσας τῶν βασιλέων ἡσθένησε· πάλιν ραῖσας

Bekk. τῶν προὑπαρξάντων, and so Dind. Bekk. now omits ὡς τὰ πολλά before κρίνεται with S. Dind. retains the words in brackets.

καὶ σφόδρα] with φροντίσαι, καὶ being *epitatic*. cf. 3. 2.

For ἡμᾶς F S Ω have ὑμᾶς, which West. adopts, comparing for the change of person *supr.* 8, *infr.* 17, where Bekk. has ὑμῖν.

ἐπανορθωσάμενοι] “that by amendment in.”

τὴν ἐπὶ] 3. 24.

ἀποτριψώμεθα] ὡς ἀπὸ μεταφορᾶς τῆς κηλίδος τῆς γενομένης ἀκαθαρσίας περὶ τὴν ἐσθῆτα. Schol. *Eth. Nic.* 2. 3. 8, χαλεπὸν ἀποτρίψασθαι τοῦτο τὸ πάθος ἐγκεχωρωμένον τῷ βίῳ. “wipe out,” “efface the disgrace of the past.”

§ 12. καὶ τούτους] “these men also (as we did Pydna, &c.).” is probable enough that Olynthian envoys were present, as F. says, but this is not necessary in order to justify the demonstrative. οὗτος is regularly used of the person or thing which is as it were before the audience by being made the subject of debate or remark. 2. 15; 3. 16. Even of one already dead, *Lys.* 1. 8. *Antiph. Tetr.* 1. 8. 8, ταύτῃ τῇ νυκτί, “the night in question,” the

night of the supposed murder.

εἴτ'] “and he in consequence.” *Madv.* 185 a, r. 6.

τὸ κωλύον] Observe the present participle; “what will there be any longer that forms an impediment to his marching?” *Madv.* 180 b, r. 1.

ὅποι β.] εὐφήμως εἶπε τὰς Ἀθήνας. Schol. cf. §§ 15, 25, where he speaks more distinctly.

τὸ κατ' ἀρχὰς] “originally.” 9. 21; τὸ ἀπ' ἀρχῆς, 20. 148; τὸ ἐξ ἀρχῆς, 18. 332.

τὸ πρῶτον] note to Πύδνα, § 9. For the circumstances under which Philip gained a footing in Thessaly see Grote, 11. 408; Thirl. 5. 280.

§ 13. πάνθ'] closing the enumeration; “in short, the whole country at his pleasure.” 4. 27, ἔρχοντα. . . 19. 156. cf. Grote, 11. 413.

ὃν . . τρόπον] *Madv.* 31 d.

εἰς Θράκην] after being prevented by the energy of the Athenians from seizing Thermopylae. Grote, 11. 413; but comp. Thirl. 5. 283. On his operations in Thrace, Grote, 11. 428.

ἡσθένησε] the ingressive aorist, “fell sick.” It may be explained by *Madv.* 111, r. d. This illness

οὐκ ἐπὶ τὸ ῥαθυμεῖν ἀπέκλινεν, ἀλλ' εὐθύς Ὀλυνθίοις ἐπεχείρησεν. τὰς δ' ἐπ' Ἰλλυριοὺς καὶ Παίονας αὐτοῦ καὶ πρὸς Ἀρύμβαν καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείας.

14. Τί οὖν τις ἂν εἴποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γνῶτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ αἰσθησθε ἀμφότερα, καὶ τὸ προῖεσθαι καθ' ἕκαστον αἰεὶ τι τῶν πραγμάτων ὡς ἀλυσιτελές, καὶ τὴν φιλοπραγμοσύνην ἣ χρῆται καὶ συζῇ Φίλιππος, ὑφ' ἧς οὐκ ἔστιν ὅπως ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. εἰ δ' ὁ μὲν ὡς αἰεὶ τι μείζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, ὑμεῖς δὲ ὡς οὐδενὸς ἀντιληπτέου ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθε εἰς τί

of Philip is mentioned also in 4. 11; 3. 4. cf. omn. 8. 35, 36.

ῥατῶσας] ῥάων ἔχων ἐκ τῆς νόσου. Harpocr. "again recovering he did not fall away (from that course of enterprise) to a life of inactivity."

εὐθύς] Grote, 11. 448. His operations against the Paeonians and Illyrians belong to the first and second years of his reign, B.C. 359-8. These nations rose in arms against him in B.C. 356, when they were reduced to submission by Parmenio.

Ἀρύμβαν] Bekk.; Ἀρύββαν Dind. The expedition against Arymbas probably took place B.C. 352, in support of the rights of Alexander, the nephew of Arymbas and brother of Olympias.

ὅποι, κ.τ.λ.] "and others one might mention."

§ 14. Τί οὖν τις ἂν εἴποι] Bekk. reads τί οὖν, τις ἂν εἴποι, Dind. τί οὖν, τις . . . On the ground that neither τις nor ἂν can begin a sentence, Cobet (*Hyp. Finn. Or.* p. 32) would omit τις ἂν εἴποι here, and ἂν τις εἴποι in § 19. But many passages cannot be altered in this way, as Pl. *Phaed.* 87 A, τί οὖν, ἂν φαιή ὁ λόγος, ἔτι ἀπιστεῖς; Arist. *Rax* 137, ἀλλ' ὃ μέλ' ἂν μοι σιτίων διπλῶν ἔδει, and other examples

quoted by Stallb. in his note on Pl. *Crit.* p. 52 E. Perhaps the difficulty may be removed by taking away the comma and supposing the whole to be spoken without pause. cf. Schäf. *App. Crit.* p. 169. 17.

ἀμφότερα] explained by τὸ προῖεσθαι and τὴν φ. (cf. 6. 18). "both what a ruinous business your throwing away one interest after another continually is, and the restless activity which is habitual with P. and in which he passes his life."

ἀλυσιτελές is obviously a litotes: comp. the Lat. "inutilis."

συζῇ] 18. 258, τοιαύτη συμβεβίωκα τύχη. ib. 266. cf. also ib. 312, μετὰ τούτων εἶναι, "to have one's being in certain things."

ὑφ' ἧς] "which renders it impossible that he will rest content with what he has achieved." comp. what is said in 4. 9 and 42.

ἐγνωκὼς ἔσται] "shall have resolved," "made it his principle that he ought ever to be . . ." Madv. 115 b; 3. 6; 4. 50.

ἀντιλ. ἐρρωμένως] "apply yourselves vigorously," "put hand vigorously." The verb occurs frequently in Thuc. (2. cc. 8, 61, 62; vii. 66. 70; 8. 106) and the early speeches of Dem.

ποτ' ἐλπίς ταῦτα τελευτῆσαι. 15. πρὸς θεῶν, τίς οὕτως εὐήθης ἐστὶν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἥξοντα, ἂν ἀμελήσωμεν; ἀλλὰ μὴν εἰ τοῦτο γενήσεται, δέδοικα, ὦ ἄνδρες Ἀθηναῖοι, μὴ τὸν αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμενοι ῥαδίως ἐπὶ τοῖς μεγάλοις τόκοις μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ἡμεῖς ἐπὶ πολλῷ φανῶμεν ἐρραθυμηκότες, καὶ ἅπαντα πρὸς ἡδονὴν ζητοῦντες πολλὰ καὶ χαλεπὰ ὧν οὐκ ἡβουλόμεθα ὕστερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν, καὶ κινδυνεύσωμεν περὶ τῶν ἐν αὐτῇ τῇ χώρᾳ.

16. Τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φῆσαι τις ἂν ῥάδιον καὶ

ἐλπίς . . . τελευτῆσαι] “quem tandem harum rerum exitum fore sit sperandum.” H. Wolf, who should have translated “expectandum.” cf. 19. 240. F. A. Wolf and Schäf. on 20. 161. Pl. *Legg.* 1. 644 D, πρὸς δὲ τούτοις ἀμφοῖν αὐτὸς δόξας μελλόντων, οἷν κοινὸν μὲν ὄνομα ἐλπίς, ἴδιον δὲ φόβος μὲν ἢ πρὸ λύπης ἐλπίς, θάρρος δὲ ἢ πρὸ τοῦ ἐναντίου. On the aor. inf. after ἐλπίς ἐστίν, ἐλπίζω, and other expressions directly denoting an expectation, see Madv. 172, r. Heind. Pl. *Phaed.* § 32.

§ 15. οὕτως . . . ὅστις] “who is so simple as not to . . .” Madv. 104 c. Dem. 8. 44; 21. 66. Soph. *Ant.* 210. So “qui” in Lat. Cic. 2 *Phil.* § 33, “qui locus est tam desertus . . . qui illos . . . non adfari . . . videatur?”

τὸν ἐκείθεν] see note to 2. 10, τὰ κάτωθεν.

τὸν . . . π. . . ἥξοντα] ἀντὶ προσώπου πράγμα ἔλαβεν. οὐ γὰρ εἶπεν, ἐλεύσονται οἱ πολέμιοι καθ' ἡμῶν, ἀλλ' ὁ πόλεμος. συνηθὲς δὲ τοῦτο καὶ Θουκυδίδῃ ποιεῖν καὶ μεταλαμβάνειν ἀντὶ προσώπων πράγματα, ἢ πρόσωπα ἀντὶ πραγμάτων. αἱ γὰρ τοιαῦτα τῶν λέξεων ἐναλλαγαὶ καινοπρέπειαν τῷ λόγῳ παρέχουσιν. Schol. 6. 5, ἐπιστήσεται μεγέθος δυνάμεως. Comp. Livy, 3. 16, “non bellum, sed vanam imaginem belli . . . Capitulum insedissee.”

τὸν αὐτὸν . . . ὥσπερ] So 4. 39, where see note; 9. 30; 8. 14, τῆς αὐτῆς ἀνοίας ὥσπερ νῦν.

ῥαδίως] “thoughtlessly.” 4. 46, ψευδόμενοι ῥ. “without scruple.”

τοῖς μεγ. τόκοις] “at the high rates of interest we know are exacted in such cases,” sometimes as high as 36 per cent. Böckh, *Publ. Econ.* i. ch. 22. On the article, Don. § 396.

τῶν ἀρχαίων] the Latin “sortes.” 27. 28, καὶ οἱ τόκοι καὶ τὰρχαῖα. On the simple inf. after ἀνάγκην, Madv. 145, r. 1. So 9. 75; 6. 33, ἀμελεῖν ἐξουσία. 8. 52, ἡσυχία πράττειν. 19. 87. Translate, “but if this does happen, I fear that in the same way as those who borrow money thoughtlessly at high rates of interest, after a brief accommodation in the end lose (19. 146, τῶν δὲ κτημάτων ἀπόστασις) their estates as well, we also will be found to have taken our ease at a heavy cost, and by consulting our pleasure in every thing, be reduced in the end to the necessity of doing many of the disagreeable things (cf. 9. 75) we did not wish, and have to fight for our very country.” The words ἐπὶ τοῖς μ. τ. seem to belong equally to οἱ δ. ῥ. and εὐπορήσαντες. Dem. repeats this simile in reference to the peace of Philocrates, 19. 96.

§ 16. φῆσαι τις ἂν] “I may

παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου. ἐγὼ δὲ οὐκ ἀγνοῶ μὲν, ὃ ἄνδρες Ἀθηναῖοι, τοῦθ', ὅτι πολλάκις ὑμεῖς οὐ τοὺς αἰτίους ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας ἐν ὀργῇ ποιεῖσθε, ἅν τι μὴ κατὰ γνώμην ἐκβῇ· οὐ μὴν οἶομαι δεῖν τὴν ἰδίαν ἀσφάλειαν σκοποῦνθ' ὑποστείλασθαι περὶ ὧν ὑμῖν συμφέρειν ἡγοῦμαι. 17. φημὶ δὴ διχῇ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν, τῷ τε τὰς πόλεις τοῖς Ὀλυνθίοις σῶζειν καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν, καὶ τῷ τὴν ἐκείνου χώραν κακῶς ποιεῖν καὶ τριήρεσι καὶ στρατιώταις ἑτέροις· εἰ δὲ θατέρου τούτων ὀλιγορήσετε, ὀκνῶ μὴ μάταιος ὑμῖν ἡ στρατεία γένηται. 18. εἴτε γὰρ ὑμῶν τὴν ἐκείνου κακῶς ποιοούντων ὑπομείνας τοῦτο Ὀλυνθον παραστήσεται, ῥαδίως ἐπὶ τὴν οἰκίαν ἐλθὼν ἀμυνεῖται· εἴτε

be told," an instance of the figure so common in Dem. and Cicero, called by the Greek rhetoricians *πρόληψις* (*προκατάληψις*) or *ἀνθυποφορά*, by the Latin "occupatio" (Cic. *Orat.* § 138, "ut ante occupet, quod videat opponi"). *supr.* 14; *infr.* 19; 3. 10, 19 al. Cic. *Pro Arch.* § 12. "quaeres a nobis..." *ib.* § 15, "quaeret quispiam..." *Verr.* 5, § 136, "hic tu etiam dicere audebis..." For another form of it see 6. 13.

*ὑπέρ*] cf. § 5.

*π. . . εἶναι σ.]* "what any man can do . . what a counsellor should do."

*μὲν . . οὐ μὴν]* "though I am not ignorant . . still." Also without a preceding *μὲν* in 14. 3 (if the reading be correct), and *ib.* § 1, where Cobet (*Nov. Lect.* p. 226) would insert *μὲν* after *κεχαρισμένον*.

*ἐν ὀργῇ π.]* "visit with your anger." Thuc. 4. 5, *ἐν ὀλιγορίᾳ ἐποιούντο*. With what is said here comp. Thuc. 3. 43 fin. Dem. 6. 34.

*οἶομαι]* Bekk. st. from S, though Dind. denies this: "falsum est οἶομαι scriptum esse in S, qui in οἶμαι contentit."

*ὑποστείλασθαι]* lit. "to furl one's sails," hence "to decline, shrink back from." The participle often occurs in the sense of "without reserve," "without dissembling." 4. 51 al. "out of a regard for my own safety to suppress my views."

*περὶ ὧν]* i. e. *ἐκείνων* ἄ.

§ 17. *τοῖς πρ.]* "the interests at stake." cf. § 2.

*τὰς πόλεις]* "their towns (in Chalcidice) for the Ol." 9. 26; 19. 266. Grote, II. 488.

*ἑτέροις]* "dicit, quia milites hi oppositi sunt illis quos antea dixit τοῖς τ. π. στρ." Schäf.

*ὑμῖν]* "I fear you will find the expedition will be fruitless." *μάταιος* is of two terminations also in 9. 69.

§ 18. *παραστήσεται]* lit. "will make it come and stand by him." Thuc. 1. 98. *Oed. Col.* 916, *παρίστασαι βία*. In *προσκαθεδεῖται καὶ προσεδρεύσει* we have an instance of that rhetorical fulness of expression so common in Dem. Comp. the expression in 5. 15, *τοῖς δ' ἀγαθοῖς ἐφεδρεύων ἕτερος καθεδεῖται*. Aesch. 3. 206, *ἐγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τῇ ἀκροάσει*. "for if, in event of your ravaging his country, he should



βοηθησάντων μόνον ὑμῶν εἰς Ὀλυνθον ἀκινδύνως ὀρῶν ἔχοντα τὰ οἴκοι προσκαθεδεῖται καὶ προσεδρεύσει τοῖς πράγμασι, περιέσται τῷ χρόνῳ τῶν πολιορκουμένων. δεῖ δὴ πολλὴν καὶ διχῆ τὴν βοήθειαν εἶναι.

19. Καὶ περὶ μὲν τῆς βοηθείας ταῦτα γιγνώσκω· περὶ δὲ χρημάτων πόρου, ἔστιν, ὧ ἄνδρες Ἀθηναῖοι, χρήματα ὑμῖν, ἔστιν ὅσα οὐδενὶ τῶν ἄλλων ἀνθρώπων στρατιωτικά, ταῦτα

suffer this and reduce Olynthus, he will easily march to the relief of his kingdom; or should you only send succours to O., and he, seeing things at home in no danger, press the siege closely and watch his opportunity, he will in time . . .

τῷ χρόνῳ] as Thuc. 3. 45 al.

§ 19. Καὶ . . . δέ] a common form of "transitio," which is thus defined by the Auctor ad Herenn. iv. § 35, "quae ostendit breviter, quid dictum sit, et proponit item brevi, quid sequatur, hoc pacto: In patriam cujusmodi fuerit habetis, nunc in parentes qualis extiterit, considerate." cf. 18. 50, 131, 139; Thuc. 3. 55. Cic. *De Off.* 1, § 27, "ac de inferendâ quidem injuriâ satis dictum est. Praetermittendae autem defensionis . . ." *De Fin.* 3, § 6, "atque haec quidem de rerum nominibus. De ipsis rebus autem . . ." *Tusc. Disp.* 4, § 65, "ac de majorum opinione hactenus; videamus nunc . . ." &c. "well, about the succour these are my views."

περί] absolutely, as supr. § 11.

ἔστιν . . . ἔστιν] a repetition of which Dem. is very fond. 2. 10; 3. 33, ἴσως ἄν, ἴσως. 4. 10, πότ' οὖν . . . πότε. 4. 18 and 46; 18. 141, ἔγνω γάρ, εὐθέως ἔγνω. 19. 222, ἦσαν γάρ, ἦσαν. ib. 224, δέδοικα, δέδοικα. al.

χρ. . . στρατιωτικά] cf. 3. 11.

ὅσα οὐδενί] "to an amount which no people in the world has for military purposes." As the plural is often used where one people or set of persons is contrasted with another, as here (cf. 2. 17; 5. 5; Ps.

Dem. 10. 49 and 53; 14. 1; 15. 19; 19. 312; 23. 204, οὐδένες ὑμῶν . . . μᾶλλον εἰσιν αἴτιοι, and other passages quoted by Mr. Shill. on *De F. Leg.* 66), Dind. very plausibly reads οὐδέσι: and so also Cobet (*Nov. Lect.* p. 319), who corrects 18. 304, οὐδεὶς τῶν ἔξω πωλῶν Ἑλλήνων . . . ἐκέχρητ' ἄν, and ib. 23, πρὸς οὐδένα . . . τῶν Ἑ. by reading οὐδένες and οὐδένας (in the second passage he is followed by Dind.), though one cannot understand how he can say in the face of the passages quoted above, in which the copyists have preserved the plural, "paene cernimus oculis fuit Graeculos, qui mirantes quid esset οὐδένες, perinepte οὐδεὶς substituerunt." He would no doubt also correct 4. 29; 5. 15; and ἕκαστος in 5. 19, φοβοῦμαι μὴ πάντες (the Thessalians, &c.) περὶ τῶν ἰδίων ἕκαστος ὀργιζόμενος. Would he have the courage to substitute the plural in 19. 50, οὐδενὸς δ' ἄλλου παρόντος τῶν Ἀμφικτυόνων πλὴν Θετταλῶν . . . ? He would find few, I should suppose, to follow him. In one or two of the above passages the sing. *might* be understood literally, but in the rest it is used of a unit of a whole number made up of peoples with as much propriety as the plural in the case mentioned above.

τῶν ἄλλων ἀνθρώπων] i. e. in Greece. Comp. 9. 47, where the Spartans are said to have been masters θαλάττης καὶ γῆς ἀπάσης, which in Xen. *An.* 6. 6. 9 is expressed by ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων

δὲ ὑμεῖς οὕτως ὡς βούλεσθε λαμβάνετε. εἰ μὲν οὖν ταῦτα τοῖς στρατευομένοις ἀποδώσετε, οὐδενὸς ὑμῖν προσδεῖ πόρου, εἰ δὲ μή, προσδεῖ, μᾶλλον δ' ἅπαντος ἐνδεῖ τοῦ πόρου. τί οὖν ἂν τις εἴποι, σὺ γράφεις ταῦτ' εἶναι στρατιωτικά; μὰ Δί' οὐκ ἔγωγε. 20. ἐγὼ μὲν γὰρ ἡγοῦμαι στρατιώτας δεῖν κατασκευασθῆναι καὶ εἶναι στρατιωτικά καὶ μίαν σύνταξιν εἶναι τὴν αὐτὴν τοῦ τε λαμβάνειν καὶ τοῦ ποιεῖν τὰ δέοντα, ὑμεῖς δὲ οὕτω πῶς ἄνευ πραγμάτων λαμβάνετε εἰς τὰς ἐορτάς. ἔστι δὲ λοιπόν, οἶμαι, πάντας εἰσφέρειν, ἂν πολλῶν δέῃ, πολλά, ἂν ὀλίγων, ὀλίγα. δεῖ δὲ χρημάτων, καὶ ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων. λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὧν ἔλεσθε ὅστις ὑμῖν

οἱ Α. (ib. 13, καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Α. καὶ ἐν τῇ θ. τὸν νῦν χρόνον); 18. 48, πᾶσα ἡ οἰκουμένη, i. e. the Hellenic world, as is proved by Ps. Dem. 7. 35. cf. 4. 40.

οὕτως ὡς β.] “just as you please,” “mox, § 20, acerbius οὕτω πῶς ἄνευ π. Habemus his locis plenas locutiones ad quarum rationem explicandus usus adverbii οὕτως positi ἠθικῶς.” Schäf.

προσδεῖ . . . ἐνδεῖ] “you need no additional supply, if not, you do, or rather you are short of supplies altogether,” “supplies are all to find.” For the pres. in the apodosis after a fut. comp. Xen. An. 4. 7. 3, οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. The words ἂν τις εἴποι are omitted by Cobet. cf. § 14.

εἶναι στρ.] “should be a war-fund,” “should be applied to military purposes.”

οὐκ ἔγωγε] on account of the law of Eubulus. Thirl. 5. 300. Grote, II. 466. cf. 3. 11 sq.

§ 20. καὶ εἶναι στρ.] Bekk. st.; Bekk. καὶ [ταῦτ'] εἶναι στρ. Dind. omits the words, which however seem to be required by the sense, which is “‘how then?’ some one may say; ‘do you move that these moneys should be applied to war purposes?’ No, indeed, I do not. For though

I certainly am of opinion that there ought to be troops raised and a war-fund, and one and the same regulation for receiving and performing duty (3. 34), γοι without doing any thing take the money for your feasts. (What need for me to propose such resolution when you have settled the matter?) It remains then, as money must be had, that we have recourse to an extraordinary contribution.”

οὕτω πως] “just somehow.” For this use of οὕτως (οὕτωσί) cf. 9. 44; 19. 197, οὕτωσί πίνειν, “merely to drink;” 21. 71, ἐν διατριβῇ οὕτως ἰδίᾳ, “just a private party.” 32. 11, γνώριμον οὕτωσί, “whom we knew slightly.” cf. Butt. Ind. Mid. s. v. Heind. Gorg. § 127.

λαμβάνετε] Bekk. and Dind. I have retained this reading, as λαμβάνειν, which Bekk. now reads, seems to be a mere error of the copyist, whose eye caught the λαμβάνειν of the preceding line. If λαμβάνειν be read we must of course understand ἡγεῖσθε δεῖν.

δεῖ δὲ χρ.] “for money must be had . . .”

πόρους] “propose other ways and means,” “ways of raising it,” besides that of an extraordinary contribution.

σιμφέρειν δοκεῖ, καὶ ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων.

21. "Αξίον δὲ ἐνθυμηθῆναι καὶ λογίσασθαι τὰ πράγματα, ἐν ᾧ καθέστηκε νυνί, τὰ Φιλίππου. οὔτε γάρ, ὡς δοκεῖ καὶ φήσεί τις ἂν μὴ σκοπῶν ἀκριβῶς, εὐτρεπῶς, οὐδ' ὡς ἂν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχει· οὐτ' ἂν ἐξήνεγκε τὸν πόλεμον ποτε τοῦτον ἐκεῖνος, εἰ πολεμεῖν ᾧήθη δεήσειν αὐτόν, ἀλλ' ὡς ἐπιὼν ἅπαντα τότε ἡλπιζε τὰ πράγματα ἀναιρήσεσθαι, κατὰ διέψευσται. τοῦτο δὴ πρῶτον αὐτὸν ταράττει παρὰ γνώμην γεγονός, καὶ πολλὴν ἀθυμίαν αὐτῷ παρέχει, εἴτα τὰ τῶν Θεσσαλῶν. 22. ταῦτα γὰρ ἄπιστα μὲν ἦν δῆπου φύσει καὶ αἰεὶ πᾶσιν ἀνθρώποις, κομιδῇ δ', ὥσπερ ἦν, καὶ ἔστι νῦν τούτῳ. καὶ γὰρ Παγασὰς ἀπαιτεῖν αὐτόν εἰσιν ἐψηφισμένοι, καὶ Μαγνησίαν κεκωλύκασι τειχιζέειν. ἡκουον

ἀντιλάβεσθε] § 14, "put hand to the work."

§ 21. ὡς ἂν . . . ἔχει] Dind. and West.; ἔχοι Bekk. st.; libri ἔχρ. Similarly in 4. 13; 8. 50 S has δοκῆι for δοκεῖ. As ἔχει seems to be required by εὐτρεπῶς, and the omission of the verb with ὡς ἂν, ὥσπερ ἂν is very common in Dem. (6. 8; 9. 30 al. Butt. *Ind. Mid.* s. v. ὡς ἂν), I have followed Dind. According to Bekker's reading καθέστηκε must be understood with εὐτρεπῶς. "for they are not, as they appear and as a superficial observer might pronounce them, in good trim with him, or in the best state they might be just now."

αὐτόν] i. e. τὸν πόλεμον. "if he had imagined he would be obliged to wage it," "to fight."

ὡς ἐπιὼν] "οὕτως ὡς ἐπιὼν τις ἀναιρεῖται, primo statim impetu, ὡς ἐξ ἐπιδρομῆς." Reiske. "on the first advance." Grote, 11. 451. 2.

τὰ πράγματα] "carry all before him." cf. Thuc. 3. 11; ib. c. 30. 3, καταληφθῆναι ἂν τὰ πράγματα.

κατὰ δ.] "and now finds himself mistaken."

παρὰ γν. γεγονός] "by turning

out contrary to his expectations."

εἴτα τὰ . . . θ.] "the next is the state of things in T., "the attitude of the T. towards him."

§ 22. The neuter ταῦτα is here no doubt due to τὰ. cf. 4. 8, πάντα ταῦτα. comp. § 25, ἐκεῖνα. "for this people was notoriously (δῆπου) . . ., and just as they have always been they are also to P. now." The faithlessness of the Thessalians was proverbial. Dem. 23. 112. Grote, 2, p. 370. Dissen, *De Cor.* p. 210.

τούτῳ] cf. supr. § 12, τούτους τοὺς ἀ.

κεκωλύκασι] In 2. 11 they are said to have passed a resolution to remonstrate with Philip about Magnesia, which Grote (11. 425, note) thinks stated the fact with more strict precision. But if the speech printed as the second Olynthiac was the first in order of delivery, as Grote thinks, it might well be that their remonstrances had led Philip to desist from his designs. This would be sufficient to justify κεκωλύκασι in an orator. cf. Thirl. 5. 306.

ἡκουον] on the matter here mentioned see Grote, 11. 424.

δ' ἔγωγε τινῶν ὥς οὐδὲ τοὺς λιμένας καὶ τὰς ἀγορὰς ἔτι δώσοιεν αὐτῷ καρποῦσθαι· τὰ γὰρ κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοι διοικεῖν, οὐ Φίλιππον λαμβάνειν. εἰ δὲ τούτων ἀποστερηθήσεται τῶν χρημάτων, εἰς στενὸν κομιδῇ τὰ τῆς τροφῆς τοῖς ξένοις αὐτῷ καταστήσεται. 23. ἀλλὰ μὴν τόν γε Παίονα καὶ τὸν Ἰλλυριὸν καὶ ἀπλῶς τούτους ἅπαντας ἡγεῖσθαι χρὴ αὐτονόμους ἥδιον ἢ καὶ ἐλευθέρους ἢ δούλους εἶναι· καὶ γὰρ ἀήθεις τοῦ κατακούειν τινός εἰσι, καὶ ἄνθρωπος ὑβριστής, ὥς φασιν. καὶ μὰ Δί' οὐδὲν ἄπιστον ἴσως τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς

καρποῦσθαι] “to enjoy the proceeds of.” Madv. 148 *b*.

τὰ γὰρ . . . δέοι] “for the expenses of the public administration of the country (they say) ought to be defrayed out of them . . .” the reported speech being continued in the opt. after the opt. of the preceding clause. Madv. 130 *b*, r. 4. Jelf, 884, obs. 4. Thuc. 2. 72. Lys. 13. 9, ποιήσει . . . τὴν πόλιν ἐλαττώσαι μηδὲν· οἶοιτο δὲ . .

ἀπό] 4. 34.

οὐ] note to 4. 14, μὴ πρότερον.

τοῖς ξένοις] “he will find (Don. § 459) his means of paying his m. very much straitened.” On the dat. Madv. 34, r. 2. cf. 3. 20; 4. 28; 59. 29, τροφῆς μητρὶ. Thuc. 1. 5, τοῖς ἀσθενέσι τροφῆς. On the ordinary resources of Philip see Grote, II. 336.

§ 23. τόν γε Παίονα . . τούτους] Isocr. 5. 21, Μάγνητας δὲ καὶ Περραιβοὺς καὶ Παίονας κατέστραπται . . τοῦ δ' Ἰλλυριοῦ πλήθους πλὴν τῶν παρὰ τὸν Ἀδρίαν οἰκούντων ἐγκρατὴς καὶ κύριος γέγονεν, ἀπάσης δὲ τῆς Θράκης οὗς ἡβουλήθη δεσπότης κατέστησεν. By τούτους are meant the other tribes in those quarters which Philip had subjugated. Sauppe understands the singulars τὸν Παίονα and τὸν Ἰλλυριὸν of the kings, as representing their peoples, as in Herod. 1. 2, ὁ Κολχός : 1. 80, ὁ Λυδός, &c.

But the following words show that Dem. is speaking of the nations at large, which, in any case, he would hardly represent to himself as under a different government from that of the Thracians, i. e. as subject to several “reguli” (§ 13). It is better therefore to take them as Thuc. 6. 79, τόν τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι, and ib. 81, καὶ ὁ Χαλκιδεὺς . . σύμφορος ἡμῖν ἀπαράσκευος ὢν, an innovation in the use of the sing., of which these are apparently the first clear examples.

αὐτονόμους . . ἐλευθέρους] a frequent combination. 4. 4; 6. 25. comp. the similar expressions in Thuc. 5. 79, αὐτόνομοι καὶ αὐτοπόλεις τὰν αὐτῶν ἔχοντες. ib. 28, αὐτονόμους εἶναι καὶ αὐτοτέλεις καὶ αὐτοδίκους. Böckh, *Publ. Econ.* 3, c. 16.

δούλους] “subject.” cf. 3. 8, and the note.

καὶ must be taken with ἀήθεις.

ὑβριστής] “tyrannical.”

ἴσως] “saepe in re certâ adhibuit Attica urbanitas, ubi malles potius verbum *utique*, *sine dubio* sonans.” Heind. *Phaedr.* 233 c. So “fortasse” in Latin, e. g. Hor. 1 *Sat.* 6. 98.

τὸ γὰρ εὖ] Vömel refers to the well-known passage Thuc. 3. 39. cf. Dem. 23. 113. “for an undeserved career of success becomes



φρονεῖν τοῖς ἀνοήτοις γίγνεται, διόπερ πολλάκις δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. 24. δεῖ τοίνυν ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἀκαιρίαν τὴν ἐκείνου καιρὸν ὑμέτερον νομίσαντας ἐτοίμως συνάρασθαι τὰ πράγματα, καὶ πρεσβευομένους ἐφ' ἃ δεῖ καὶ στρατευομένους αὐτοὺς καὶ παροξύνοντας τοὺς ἄλλους ἅπαντας, λογιζομένους, εἰ Φίλιππος λάβοι καθ' ἡμῶν τοιοῦτον καιρὸν καὶ πόλεμος γένοιτο πρὸς τῇ χώρᾳ, πῶς ἂν αὐτὸν οἴεσθε ἐτοίμως ἐφ' ὑμᾶς ἐλθεῖν. εἰτ' οὐκ αἰσχύνεσθε, εἰ μῆδ' ἃ πάθοιτ' ἂν, εἰ δύναιτ' ἐκεῖνος, ταῦτα ποιῆσαι καιρὸν ἔχοντες οὐ τολμήσετε;

a source of folly to persons of weak mind."

παρὰ τὴν ἀξίαν] "praeter meritum, contra dignitatem. 2. 8." Schäf. By the addition τοῖς ἀνοήτοις Dem. modifies the common dictum about the effect of great prosperity (Solon, fragm. 7, *τίκτει γὰρ κόρος ὕβριν ὅταν πολὺς ὕλβος ἐπῆται*), as Theognis had done before him, v. 153, *τίκτει τοι κόρος ὕβριν ὅταν κακῶ ὕλβος ἐπῆται ἀνθρώπῳ, καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ*.

τὸ φ. . . τοῦ κτ.] The reason is given in 20. 50; see also 23. 113. Their experience of the truth of this is one of the reasons assigned by Arist. *Rhet.* 2. 13. 6 why old people are ἀνελεύθεροι. The converse of the statement here made is found in 2. 26, for which we are prepared by *πολλάκις*. On the aor. inf. *Don.* p. 415.

§ 24. ἀκαιρίαν] "difficulty," as given in the previous sections. Dobree cites 45. 70, and Livy, 4. 58; add Lys. 31. 17, *οἷς τὰ ὑμέτερα δυστυχήματα εὐτυχήματα ἐγεγόνει*.

τὰ πράγματα] "the struggle."

ἐφ' ἃ δεῖ] "ad negotia curanda quae curari oportet." Schäf. cf. supr. § 2; 9. 71. Mr. Kennedy and others, less correctly I think, "where required."

πῶς ἂν . . ἐτοίμως] a rhetorical turn in speaking, instead of the less

vigorous ὥς ἂν ἐτοίμως ἔλθοι. cf. 21. 209; Lys. 12. 36, *οὐκ οὖν δεινὸν εἰ τοὺς μὲν στρατηγούς . . ἐξημιώσατε . . τούτους δὲ . . οὐκ ἄρα χρὴ αὐτοὺς . . . κολάζεσθαι*; "considering if Philip got such an opportunity and there was a war close to our country—how eagerly (6. 20 *πῶς γὰρ οἴεσθ'* . . *δυσχερῶς*) do you suppose he would attack you?"

εἰτ'] "then," introducing the conclusion from the above facts, supposed to be admitted, rhetorically thrown into the form of an indignant question. 2. 26; 4. 43. *Et* is used in the same way in Latin: Virg. *Georg.* 2. 433; *Aen.* 6. 806; Cic. *de Imper. Cn. Pomp.* §§ 42 and 45.

εἰ . . οὐ τολμήσετε] Of the various explanations that have been proposed, Bremi's, adopted by Dindorf, seems to be the best: "si enuntiatio finiretur ut incipiebat οὐ delendum foret. Sed quasi non adessent verba εἰτ' οὐκ αἰσχ. εἰ μῆδ' desinit enuntiatio per interrogationem directam," a turn rendered more natural by *ταῦτα*, as West. observes. Compare the passage just quoted from Lysias. If *μῆδ'* had not been inserted, there would have been no difficulty in οὐ after εἰ, which is quite legitimate where that which is indicated as the condition is an actual fact, or one assumed to

25. "Ετι τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μηδὲ τοῦθ' ὑμᾶς λανθανέτω, ὅτι νῦν αἵρεσις ἔστιν ὑμῖν πότερ' ὑμᾶς ἐκεῖ χρη πολεμεῖν ἢ παρ' ὑμῖν ἐκείνον. εἰ μὲν γὰρ ἀντέχῃ τὰ τῶν Ὀλυνθίων, ὑμεῖς ἐκεῖ πολεμήσετε καὶ τὴν ἐκείνου κακῶς ποιήσετε, τὴν ὑπάρχουσαν καὶ τὴν οἰκίαν ταύτην ἀδεῶς καρπούμενοι· ἂν δ' ἐκεῖνα Φίλιππος λάβῃ, τίς αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν; 26. Θηβαῖοι; μὴ λίαν πικρὸν εἰπεῖν ἦ, καὶ συνεισβαλοῦσιν ἐτοίμως. ἀλλὰ Φωκεῖς; οἱ τὴν οἰκίαν οὐχ οἰοί τε ὄντες φυλάττειν, εἰ μὴ βοηθήσῃ ὑμεῖς. ἢ ἄλλος τις; ἀλλ' ὦ τᾶν οὐχὶ βουλήσεται. τῶν ἀτοπωτάτων μέντ' ἂν εἴη, εἰ ἂν νῦν ἄνοιαν ὀφλισκάνων ὅμως ἐκλαλεῖ, ταῦτα δυνηθεὶς μὴ πράξει. 27. ἀλλὰ μὴν ἡλίκα γ'

be such, so that εἰ is "that" (Herod. 7. 46. 2. Isocr. 1. 44, μὴ θανάσεως εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι); especially in double propositions introduced by οὐ δεινὸν εἰ, &c. of the kind illustrated on 6. 15. cf. Lys. 4. 13; 20. 19; Andoc. 1. 102, οὐκοῦν δεινὸν εἰ ὑπὸ μὲν τούτων διὰ ταῦτ' ἂν ἀπωλόμην. . ἐν ὑμῖν δὲ κρινόμενος . . οὐ σωθήσομαι; Cobet and Franke have recourse to the uncritical expedient of omitting οὐ. Tr. "then are you not ashamed at the thought that not even the damage you would suffer if he had the power—will you not dare, when you have an opportunity, inflict even that on him?"

§ 25. τοίνυν] continuative—"yet more," "further."

τὰ τῶν Ὀ.] "if Olynthus hold out." Madv. 14 c.

τὴν ὑ. καὶ τὴν οἰκίαν] It is hardly necessary to say that Attica is meant; "enjoying in security this which you possess (i. e. by inheritance. cf. 10. 73), and which is your own," the repeated article giving equal prominence to οἰκίαν. cf. Thuc. 6. 69, Ἀθηναῖοι μὲν περὶ τε τῆς ἀλλοτρίας οἰκίαν σχεῖν . . Ἀργεῖοι δὲ τὴν ὑπάρχουσαν σφίσι πατρίδα . . πάλιν ἐπιδεῖν.

ἐκεῖνα] referring to τὰ τῶν Ὀλ. cf. supr. § 12.

§ 26. μὴ λίαν πικρ. εἰπ. ἦ] "sensus, opinor, δέδοικα μὴ λίαν μὲν πικρὸν, ἀληθὲς δ' ἦ. Vide 9. 1. Possis vel ἦν μὴ . . εἰπεῖν ἦ, vel εἰ μὴ . . ἦν, ut unus vel duo MSS. Hoc verum puto, subaudito εἶπον ἂν." Dobree, who then quotes Pl. *Euthyd.* 283 E, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, εἶπον ἂν. Dind. has εἰ μὴ λ. π. εἰπεῖν, understanding εἶπον ἂν. It seems unnecessary to make any change. μή = "num." "it is not perhaps a very bitter thing to say? no;" "may I without too much bitterness say it?" cf. Jelf, 873. 4.

ἀλλὰ Φ.] "the P. perhaps?" Thuc. 1. 80; 6. 38; Dem. 35. 47, where this use of ἀλλὰ in introducing rhetorical questions of objection is well illustrated.

ὦ τᾶν] "est blande objicientis; ὦ τᾶν enim, ut grammatici dicunt, ἐταιρικὴ ἐπιφώνησις." Schäf. cf. 3. 29; 18. 312, ἀλλ', ὦ τᾶν, εἰ μηδὲν τούτων εὖ νοιά γε καὶ προθυμία. Ps. Dem. 25. 78. "but, my good sir, he will not desire," i. e. to march hither.

τῶν ἄ.] neuter; "it would be strange indeed." 2. 2.

ἂν εἴη εἰ . . μὴ πράξει] Madv. 135 c, r. 1 a.

ἐκλαλεῖ] "lets out," "divulges." 19. 43, τίς ὁ ἐκλαλήσας;

ἐστὶ τὰ διάφορα ἐνθάδε ἢ ἐκεῖ πολεμεῖν, οὐδὲ λόγου προσδεῖν ἡγοῦμαι. εἰ γὰρ ὑμᾶς δεήσειεν αὐτοὺς τριάκοντα ἡμέρας μόνας ἔξω γενέσθαι καὶ ὅσα ἀνάγκη στρατοπέδῳ χρωμένους τῶν ἐκ τῆς χώρας λαμβάνειν, μηδεὶν ὄντος ἐν αὐτῇ πολέμου λέγω, πλεον ἂν οἶμαι ζημιωθῆναι τοὺς γεωργοῦντας ὑμῶν ἢ ὅσα εἰς ἅπαντα τὸν πρὸ τοῦ πόλεμον δεδαπάνησθε. εἰ δὲ δὴ πόλεμός τις ἦξει, πόσα χρή νομίσαι ζημιώσεσθαι; καὶ προσέσθ' ἢ ὕβρις καὶ ἔτι ἢ τῶν πραγμάτων αἰσχύνῃ, οὐδεμιᾶς ἐλάττων ζημίας τοῖς γε σώφροσιν.

28. Πάντα δὴ ταῦτα δεῖ συνιδόντας ἅπαντας βοηθεῖν καὶ ἀπωθεῖν ἐκείσε τὸν πόλεμον, τοὺς μὲν εὐπόρους, ἢ ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες ἔχουσι μικρὰ ἀναλίσκοντες τὰ λοιπὰ καρπῶνται ἀδεῶς, τοὺς δ' ἐν ἡλικίᾳ, ἵνα τὴν τοῦ πολε-

§ 27. τὰ διάφορα . . ἢ] 22. 55, τί δοῦλον ἢ ἐλεύθερον εἶναι διαφέρει. 23. 32. And so in the case of other words involving a comparison. Pl. *Gorg.* 481 C, ἰδιὸν τι ἐπασχεν ἢ οἱ ἄλλοι. *Thuc.* 5. 20. Comp. Pliny, *Hist. Nat.* 19. 3, "eruca est diversae quam lactuca naturae." *Madv.* 91, r. 1, "but how vast the difference is between fighting . ."

τρ. ἡμέρας] the regular expression for "a month" in such a case as this.

ἔξω] "out," i. e. in Attica.

τῶν ἐκ τῆς χ.] a partitive gen. "take of the produce of the land." Observe the pres. inf. λαμβάνειν, because the "taking of the produce" was to go on for the month. With στ. χρωμένους we must supply λαμβάνειν, "all things necessary for service in the field."

λέγω] "I mean." 9. 70; 19. 152; 21. 83. *Madv.* 19. 2. 4.

ἢ ὅσα] "than the sums you expended upon the whole of the late war amounted to." The sum expended on the war about Amphipolis is set down in 3. 28 as more than 1500 talents. *Aesch.* 2. 70 gives the same amount, spent, he says, οὐκ εἰς στρατιώτας ἀλλ' εἰς ἡγεμόνων ἀλαζονείας. cf. *Ps. Dem.*

13. 27-

πόσα . . . ζημιώσεσθαι] "what damage may we expect to suffer?" On the passive use of the middle see *Jelf*, 365. 6 a, obs.

ἢ ὕβρις] "the insult," "the outrages" of the insolent enemy. *Schäfer* refers to 18. 205, where *Dem.* speaks of the ὕβρις καὶ ἀτιμίας δς ἐν δουλενοῦσῃ τῇ πόλει φέρειν ἀνάγκη. *Dein.* 1. 19.

τῶν πρ.] "of the state of things," "of the situation." cf. 4. 10. *Ps. Dem.* 10. 27.

οὐδ. ἐλάττων] sup. § 9.

ζημίας] "damage" done to property."

τοῖς γε σ.] a dative of limitation. *Don.* p. 495.

§ 28. καλῶς ποιοῦντες] "for the much which they happily possess." *Ps. Dem.* 10. 38; 18. 231. *Aesch.* 3. 78, ὥς καὶ ἐστέ, καλῶς ποιοῦντες. "thank God." "indicatur his verbis facere aliquem id quod aut sibi ipsi commodum est, aut quod is qui loquitur fieri optat et gaudet." *Herm. Vig.* p. 779.

τοὺς δ' ἐν ἡλ.] "those of age to serve," "those of the military age." cf. *Ps. Dem.* 13. 4, where τοὺς ἐν ἡλ.) ( τοὺς ὑπὲρ κατάλογον: 3. 34; 19. 65, τῶν ἐν ἡλ. "the adult population."

μείν ἐμπειρίαν ἐν τῇ Φιλίππου χώρα κτησάμενοι φοβεροὶ φύλακες τῆς οἰκείας ἀκεραίου γένωνται, τοὺς δε λέγοντας, ἵν' αἱ τῶν πεπολιτευμένων αὐτοῖς εὐθυναὶ ῥάδιαι γένωνται, ὥς ὅποι' ἄτ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε. χρηστὰ δ' εἶη παντὸς εἵνεκα.

ἀκεραίου] proleptic, "to keep it inviolate." Don. p. 497. τοὺς λ. = the οἱ ἐιωθότες γνώμην ἀποφῆνασθαι of 4. 1.

τῶν π. αὐτοῖς] 18. 59; 24. 159, τῶν ἐκείνῳ πεπολιτευμένων: 19. 242, τῶν ἐμοὶ πεπρεσβευμένων. Madv. 27.

αὐτοῖς] "that they may find no difficulty in giving an account of their conduct as statesmen;" by which, of course, is meant not any formal official audit, but that moral account which every public man must render to his countrymen. cf. 18. 111; 19. 2.

εὐθυναὶ] Bekk. st. and Dind. from the nom. εὐθυνα. Bekk. εὐθύνα, from εὐθύνη. cf. Mr. Shilleto, *De F. Leg.* § 19.

καὶ τῶν π.] Schäf. wished to omit καί: but as the spirit in which they would judge the orators would depend on the result of the measures recommended by them, καί is required by the idiom of the language. The meaning is, "the character of the circumstances in which you find yourselves through following their advice will determine also your judgment of them as advisers."

χρηστὰ] i. e. τὰ πράγματα, "may they be prosperous." Westermann and Franke take παντός as a masculine, following the Scholiast, who says, προβαίη καλῶς διὰ πάντας, διὰ τοὺς πλουσίους, τοὺς νεωτέρους, τοὺς ῥήτορας. It is unquestionably neuter, as in Aesch. *Suæpl.* 184, ἅμεινον παντὸς εἵνεκ', ὧ κόραι. "by all means," "on every account." Dind. has here and else-

where εἵνεκα. But the Ionic and Homeric εἵνεκα seems firmly established in many passages of Dem., e. g. 18. 144 (from S Ω); 20. 2, 117, 128; 23. 137 (from F S), ib. 182 (in all these it follows τίνος); 20. 141, φιλοτιμίας εἵνεκα (F S Υ Ω), and 21. 160 (but ibid. ἀνανδρίας εἵνεκα); 20. 98, ἐξαπάτης εἵνεκα: 20. 145, τί γὰρ εἵνεκα; 21. 227, πάντων οὖν εἵνεκα: 20. 1, εἶτα καὶ τοῦ παιδὸς εἵνεκα, where the rhythm, it will be observed, is the same as here. cf. Don. *New Crat.* § 277.

On the much debated question of the true order of the Olynthiac Orations the student is referred to Grote, 11. 499 sq., who puts the second speech *first* of the three, and to Thirlwall, who in the fifth vol. of his History advocates the Dionysian order (ii. iii. i.). Petrenz, in an able dissertation printed by Dindorf in front of his notes to these orations, and A. Schäfer (*Demosthenes und seine Zeit*, ii. 149) defend the edited order. In the note to Arg. iii. I have followed Libanius, Grote, and Westermann, in supposing that no assistance was sent to Olynthus till after the second speech was delivered. So much I think appears from an unbiassed interpretation of i. 16 and 17, and 2. 11. According to this view the other expeditions sent out belong to a later period of the war than that covered by these speeches, which were probably all three delivered during the last six or seven months of B.C. 350. cf. Grote, 11. 482.



## ΟΛΥΝΘΙΑΚΟΣ Β.

**ΥΠΟΘΕΣΙΣ.** Προσήκαντο μὲν τὴν πρεσβείαν τῶν Ὀλυνθίων οἱ Ἀθηναῖοι καὶ βοηθεῖν αὐτοῖς κεκρίκασιν· μέλλουσι δὲ περὶ τὴν ἔξοδον καὶ δεδιόσιν ὥς δυσπολεμήτου ὄντος τοῦ Φιλίππου, παρελθὼν ὁ Δημοσθένης πειρᾶται θαρσύνειν τὸν δῆμον, ἐπιδεικνὺς ὥς ἀσθενῇ τὰ τοῦ Μακεδόνα πράγματα. καὶ γὰρ τοῖς συμμάχοις ὑποπτον αὐτὸν εἶναι φησι καὶ κατὰ τὴν ἰδίαν δύναμιν οὐκ ἰσχυρόν· τοὺς γὰρ Μακεδόνας ἀσθενεῖς εἶναι καθ' ἑαυτούς.

1. Ἐπὶ πολλῶν μὲν ἄν τις ἰδεῖν, ὧ ἄνδρες Ἀθηναῖοι, δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παροῦσι πράγμασι· τὸ γὰρ τοὺς πολεμήσοντας Φιλίππῳ γεγενῆσθαι καὶ χώραν ὁμορον καὶ δύναμιν τινα κεκτημένους, καὶ τὸ μέγιστον ἀπάντων, τὴν

**ARGUMENT.**—[Προσήκαντο] “received favourably.” The aor. mid. of ἵημι, which is very rarely found in Attic prose, occurs also in 19. 78 and 84.

**κεκρίκασιν**] “decided.” cf. **πεπόμφασιν** in Arg. i.

**μέλλουσι**] “quum consuetudo et usus linguae flagitaret ut genetivi ponerentur, paullo liberius et insolentius hic sophista dativum posuit; *Atheniensibus, dum cunctantur, Dem. populum confirmavit.*” Franke.

§ 1.] Ἐπὶ πολλῶν emphasized by ἄν, as in 1. 1. “on many occasions one may, I think, see the favour of the gods (see on 1. 10) to our city visibly manifesting itself, but most strikingly so in the present crisis. For that there have arisen men to war with P. possessed of . . .”

In ἐν τοῖς . . . πρ. we have a change of preposition which fre-

quently occurs, arising from the desire to gain rhetorical variety. 3. 1, εἰς . . . πρὸς. 6. 16, ἀπὸ . . . ἐκ. 6. 35, ἐπὶ . . . εἰς.

**τινα**] “some (i. e. considerable) power.” ἀντὶ τοῦ σύμμετρον καὶ μεγάλην. Schol. So infr. 14; 3. 7; 6. 12. Thuc. 1. 13, μέρος τι φθείρασα, with Arnold’s note. The force of Olynthus at the time of its war with Sparta (B.C. 382), οὕτω Χαλκιδέων εἰς ἓν συνφικισμένων, is given by Dem. in 19. 263, ἥνικα μὲν τετρακοσίους ἱππέας ἐκέκτηντο μόνον καὶ σύμπαντες οὐδὲν ἦσαν πλείους τετρακισχιλίων τὸν ἀριθμόν (cf. Xen. *Hell.* 5. 2. 14). When conquered by Philip they had, he says (ib. 230), “more than 10,000 hoplites and nearly (δομοῦ) a thousand horsemen;” (cf. § 268, where he merely says πλείους δ’ ὄντες ἢ μύριοι.) But the contrast he is drawing there makes it probable that there is

ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχοντας ὥστε τὰς πρὸς ἐκείνους διαλλαγὰς πρῶτον μὲν ἀπίστους εἶτα ἑαυτῶν πατρίδος νομίζειν ἀνάστασιν, δαιμονία τινὶ καὶ θείᾳ παντά-  
 πασιν ἔοικεν εὐεργεσίᾳ. 2. δεῖ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι,  
 τοῦτ' ἤδη σκοπεῖν αὐτοὺς, ὅπως μὴ χείρους περὶ ἡμᾶς  
 αὐτοὺς εἶναι δόξομεν τῶν ὑπαρχόντων, ὡς ἔστι τῶν αἰσχρῶν,  
 μᾶλλον δὲ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τόπων  
 ὧν ἡμὲν ποτε κύριοι φαίνεσθαι προϊεμένους, ἀλλὰ καὶ τῶν  
 ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν.

3. Τὸ μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὴν Φιλίππου ῥώμην  
 διεξιέναι καὶ διὰ τούτων τῶν λόγων προτρέπειν τὰ δέοντα

some exaggeration in this. Thirl. 5. 308.

τὸ μ. ἀ.] in apposition to the following sentence; "and what is most important of all." Madv. 197. 3. 31; also without the article Thuc. 1. 35. 5; 1. 142. 1.

ὑπέρ] 1. 5.

πρῶτον μὲν . . εἶτα] The stress of the sentence is upon the clause with εἶτα. cf. 9. 9. "is such that they regard any reconciliation with him as not only insecure but . . ." "besides being insecure (because he is a τύραννος and aggressive, 1. 4 and 5), as the ruin of their country."

ἀνάστασιν] Bekk. st. and others from S. The other MSS. have εἶναι after ἀνάστασιν, and so Bekk. and Dind. cf. infr. § 6, ἡγούμην . . φοβερόν. 5. 23, ταῦτα γὰρ . . ἐφ' ἑαυτοὺς ἡγούντο. 21. 128. Thuc. 3. 16, τὰ . . ῥηθέντα ἡγούντο οὐκ ἀληθῆ.

δ. . . θείᾳ] "has all the appearance of an extraordinary (as above man's power to effect) and divine (as coming directly from the gods) act of beneficence." cf. 1. 10; 19. 256.

§ 2. αὐτοὺς] emphatic, as ὑμᾶς, 1. 11, where a similar argument is used—"it is for *us* then . . ." Bekk. st. encloses the word in brackets.

ὅπως μὴ . . δόξομεν] note to 1. 2, βοηθήσετε.

χείρους] "less kind to ourselves." Lys. 12. 80, μηδὲ τῆς τύχης . . κάκιον ἡμῖν βοηθήσαι.

ὑπαρχόντων] "our present advantages," "their present favours," further explained by τῶν ἀπὸ τῆς τύχης, which is now said to give what above was noted as a sign of divine favour. Rhet. ad Alex. c. 3, περιγίνονται δὲ πάντες ἢ διὰ τὴν τῶν θεῶν εὐνοίαν, ἢν εὐτυχίαν προσ-  
 αγορεύομεν . .

τῶν αἰσχρῶν] a partitive genitive, 1. 34.

μᾶλλον δέ] "or rather." infi. 22.

πόλεων . . . προϊεμένους] The anomalous genitives are explained by Elmsley (on Med. 12) as occasioned by the interposed ὧν ἡμεν κύριοι, that is, as a case of inverse attraction (Jelf, 824); and so Matthiä, § 474. This is perhaps better than Matthiä's suggestion (§ 332, obs.), adopted by Sauppe, that προῖεσθαι is in this one passage constructed with a genitive after the analogy of μεθίσθαι, &c. "to be seen throwing away not only cities and places of which we were once masters, but also the allies and opportunities provided by Fortune."

§ 3. οὖν] as 1. 3.

τούτων] "these arguments,"

ποιεῖν ὑμᾶς οὐχὶ καλῶς ἔχειν ἡγοῦμαι. διὰ τί; ὅτι μοι δοκεῖ πάνθ', ὅς' ἂν εἴποι τις ὑπὲρ τούτων, ἐκείνῳ μὲν ἔχειν φιλοτιμίαν, ἡμῖν δ' οὐχὶ καλῶς πεπραῆχθαι. ὁ μὲν γὰρ ὅσω πλείονα ὑπὲρ τὴν ἀξίαν πεποίηκε τὴν αὐτοῦ, τοσοῦτω θανμαστότερος παρὰ πᾶσι νομίζεται. ὑμεῖς δὲ ὅσω χεῖρον ἢ προσήκε κέχρησθε τοῖς πράγμασι, τοσοῦτω πλείονα αἰσχύνῃν ὠφλήκατε. 4. ταῦτα μὲν οὖν παραλείψω. καὶ γὰρ εἰ μετ' ἀληθείας τις, ὦ ἄνδρες Ἀθηναῖοι, σκοποῖτο, ἐνθένδ' ἂν αὐτὸν ἴδοι μέγαν γεγεννημένον, οὐχὶ παρ' αὐτοῦ. ὦν οὖν ἐκείνος μὲν ὀφείλει τοῖς ὑπὲρ αὐτοῦ πεπολιτευμένοις χάριν, ὑμῖν δὲ δίκην προσήκει λαβεῖν, τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν. ἃ δὲ καὶ χωρὶς τούτων ἐνί, καὶ βέλτιόν

"arguments such as these;" so that τοιούτων λ. might be substituted without much difference of meaning.

ὑπὲρ τούτων] referring in a general way to τὴν Φ. ρ. "all that may be said about matters relating to this subject," "on that subject." cf. 3. 11, ταῦτα.

ἔχειν φ.] "has in it," "carries with it," "involves honour for him while . . ." Thuc. 1. 97, τῆς ἀρχῆς ἀπόδειξιν ἔχει. 2. 41. Dem. 24. 181, ζῆλον πολλὸν εἶχε καὶ φιλοτιμίαν ὑμῖν, where φιλοτιμία is used, as here and infr. 16, in the sense of "credit," "honour," "glory."

οὐχὶ κ. π.] an euphemistic turn in place of ἀδοξίαν (cf. infr. § 26), in which οὐχὶ belongs strictly to καλῶς, the expression forming a litotes. cf. 3. 1.

τὴν ἀξίαν] "his worth," "his repute," as the once insignificant king of a barbarous country. cf. 9. 21; 18. 68.

§ 4. μετ' ἀληθείας] Thuc. 6. 89, μετὰ τοῦ ἀληθοῦς σκοπῶν. Dem. 18. 199, μετ' εὐνοίας θεωρησάτω. "any impartial observer will see that it is to this place (emphasized by ἔν, as in § 1) he owes his greatness . . ." i. e. to the Bema and the assembly. infr. τοῖς ὑπὲρ αὐτοῦ πεπολιτευμέ-

νοis, and 3. 28; 4. 18.

τούτων οὐχί] Bekk. and Dind. Bekk. st. omits τούτων with S pr. m., in which, I think, he has not shown his usual judgment. The omission of the word, as also the ὑπὲρ τούτων of F T, are evidently corrections of the copyists, who felt perplexed by the construction; and as moreover it would be difficult, if not impossible, to produce an instance in which Dem. in a case like the present omits the demonstrative, I have retained τούτων, which refers at once to ὦν and τὸν καιρὸν. "of the measures for which he owes a debt of gratitude to the public men who have acted in his interest, and you ought to take vengeance, of these I do not now see the proper time for speaking."

ἐνί] sc. λέγειν, which T has in the text. "rarior usus hujus ἐνί quo orator utitur etiam § 23; 4. 23." Schäf.; also 8. 47; 18. 27. "but there are matters which, without touching on these, are open to me—matters which it were well you should all be told, and which, if you are disposed to examine them properly, must appear to his discredit—these I will endeavour to state."

ἐστὶν ἀκηκοέναι πάντας ὑμᾶς, καὶ μεγάλα, ὧς ἄνδρες Ἀθηναῖοι, κατ' ἐκείνου φαίνονται ἂν ὀνειδίη βουλομένοις ὀρθῶς δοκιμάζειν, ταῦτ' εἰπεῖν πειράσομαι.

✕ 5. Τὸ μὲν οὖν ἐπίορκον καὶ ἄπιστον καλεῖν ἄνευ τοῦ τὰ πεπραγμένα δεικνύναι λοιδορίαν εἶναι τις ἂν φήσειε κενὴν δικαίως· τὸ δὲ πάνθ', ὅσα πρόποτ' ἔπραξε, διεξιόντα ἐφ' ἅπασιν τούτοις ἐλέγχειν καὶ βραχείος λόγου συμβαίνει δεῖσθαι, καὶ δυοῖν ἔνεκα ἡγοῦμαι συμφέρειν εἰρῆσθαι, τοῦ τ' ἐκείνου, ὅπερ καὶ ἀληθὲς ὑπάρχει, φαῦλον φαίνεσθαι, καὶ τοῦ τοὺς ὑπερεκπεπληγμένους ὡς ἄμαχόν τινα τὸν Φίλιππον ἰδεῖν ὅτι πάντα διεξελέλυθεν οἷς πρότερον παρακρουόμενος μέγας ἠϋξήθη, καὶ πρὸς αὐτὴν ἥκει τὴν τελευτὴν τὰ πράγματ' αὐτοῦ. | 6. ἐγὼ γάρ, ὧς ἄνδρες Ἀθηναῖοι, σφόδρ' ἂν ἡγοῦμην καὶ αὐτὸς φοβερὸν τὸν Φίλιππον καὶ θαυμαστόν, εἰ τὰ δίκαια πράττοντα ἐώρων αὐτὸν ἠϋξημένον· νῦν δὲ θεωρῶν καὶ σκοπῶν εὕρισκω τὴν

ἀκηκοέναι] “to have heard,” so as to be prepared for after judgment. 24. 190, πρὸς δὴ τοὺς τοιούτους λόγους βέλτιον προακηκοέναι μικρὰ πάντας ὑμᾶς. But also 22. 3, βέλτιον δ' ὑμᾶς ἀκοῦσαι, without such reference.

κατ' ἐκείνου] note to 6. 9.

§ 5. τὰ πεπραγμένα] i. e. without justifying these epithets “by showing what he has done.”

τὸ δέ, κ.τ.λ.] “but to detail all the acts he ever did and convict him (of being faithless and perjured) upon every one, requires as it happens . . .” cf. his definition of ἔλεγχος as opposed to λοιδορία in 22. 22, ἔλεγχος δέ, ὅταν ὢν ἂν εἴπῃ τις καὶ τᾷληθὲς ἅμα δείξῃ. With the inserted ὅπερ . . . ὑπάρχει, “the base man he really is,” comp. 6. 9, ὅπερ συνέβη. The article before τοὺς ὑπερεκπεπληγμένους is omitted by West. on the authority of S. The same MS. omits the second art. in 5. 1.

τὸν Φ.] governed by the idea implied in ὑπεκπεπληγμένους. cf. on

4. 45.

διεξελέλυθεν] This passage is copied in Ps. Dem. 11. 3. cf. Pl. *Rep.* 3. 409 A, πάντα ἀδικήματα . . . διεξεληλυθέναι. Thuc. 3. 45. Comp. Xen. *Mem.* 2. 1. 31, τὰ . . . ἡδέα ἐν τῇ νεότητι διαδραμόντες. “that he has run through the arts,” “has come to the end of all the arts of deception by which he rose to greatness,” μέγας being proleptic. Madv. 24 a, r.

τὰ πρ. αὐτοῦ] “his career.”

§ 6.] σφόδρ' with φοβερὸν, the separation being made on rhetorical grounds. Lys. 13. 44, ἵν' εἰδῇτε ὡς σφόδρα ὑμῖν ἐλεεῖν προσήκει Ἀγόρατον. cf. infr. § 24.

εὕρισκω] “as it is, observing and considering, I find that he gained over our simplicity at the beginning, when certain persons (the οἱ ὑπὲρ αὐτοῦ π. of § 4) set themselves to drive away (for the imperf. comp. § 19) . . . and the friendship of the O. . . and now lastly the T. . .” the three accusatives depending on προσαγαγόμενον.



μὲν ἡμετέραν εὐήθειαν τὸ κατ' ἀρχάς, ὅτε Ὀλυνθίους ἀπῆλανόν τινες ἐνθένδε βουλομένους ἡμῖν διαλεχθῆναι, τῷ τὴν Ἀμφίπολιν φάσκειν παραδώσειν καὶ τὸ θρυλούμενον ποτε ἀπόρρητον ἐκείνο κατασκευάσαι, τούτῳ προσαγαγόμενον, 7. τὴν δ' Ὀλυνθίων φιλίαν μετὰ ταῦτα τῷ Ποτίδαιαν οὔσαν ὑμετέραν ἐξελεῖν καὶ τοὺς μὲν πρότερον συμμάχους ὑμᾶς ἀδικῆσαι, παραδοῦναι δὲ ἐκείνοις, Θετταλοὺς δὲ νῦν τὰ τελευταῖα τῷ Μαγνησίαν παραδώσειν ὑποσχέσθαι καὶ τὸν Φωκικὸν πόλεμον πολεμήσειν ἵπὲρ αὐτῶν ἀναδέξασθαι. ὅλως δὲ οὐδεὶς ἔστιν ὄντιν' οὐ πεφενάκιεν ἐκείνος τῶν αὐτῷ χρησαμένων· τὴν γὰρ ἐκάστων ἄνοιαν αἰεὶ τῶν ἀγνοούντων αὐτὸν ἐξαπατῶν καὶ προσλαμβάνων οὕτως ἠξήθη. 8. ὥσπερ οὖν διὰ τούτων ἦρθη μέγας, ἥνικα ἕκαστοι συμφέρον αὐτὸν ἑαυτοῖς ᾧοντό τι πράξειν, οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι πάλιν,

τὸ κατ' ἀρχάς] 1. 12. Philip's promise to give up Amphipolis is mentioned also in Ps. Dem. 7. 27; 23. 116. Thirl. 5. 192. Grote, 11. 328. He pursued, it is said in 18. 19, a similar policy in order to prevent a union between Thebes and Athens.

διαλεχθῆναι] the regular word in this case. 19. 304; 24. 48.

τῷ . . τούτῳ] Jelf, 658. 6. 22, ἢ τὸν τὴν Πυλαίαν ἀποδόντα, τοῦτον . . 9. 5.

τὸ θ. . . κατασκευάσαι] By an oversight Mr. Kennedy makes this clause depend on φάσκειν, and tr. "by engaging to surrender A. and to execute . ." The force of the article extends to it (infr. § 9), and the meaning is, "and by getting up the secret article once so much talked about." See the note to Arg. 1. The word is used in the sense of "a secret of state" also in Arist. *Equit.* 645, καὶ γὰρ φράσα αὐτοῖς ἀπόρρητον ποιησάμενος ταχύ. Dem. 25. 23. cf. 1. 4; Aesch. 3. 96, ἔφη δὲ καὶ πράξεις πράττειν ἐτέρας δι' ἀπορρήτων.

§ 7. Ποτίδαιαν] Thirl. 5. 198. Grote, 11. 332. cf. 6. 20.

νῦν τὰ τ.] 4. 17. For the neuter pl. comp. Thuc. 1. 2, τὰ πρότερα. Dem. 23. 39, τὰρχαῖα. ib. 66, τὰ παλαιά. Antiph. *Tetr.* 1. a 6, τὰ δ' ἄγχιστα. Madv. 14 a, r. 3. The promise to give up Magnesia was not performed till some time after the conclusion of the Phocian war. Thirl. 6, p. 12. cf. 1. 22; 6. 22.

ἄνοιαν] "hic dicit quam supra (§ 5) de civibus suis loquens mitiore vocabulo εὐήθειαν vocaverat. Pl. *Gorg.* 464 D, τῷ δ' αἰεὶ ἡδίστῳ θηρεύεται τὴν ἄνοιαν καὶ ἐξαπατᾷ." Sauppe, who might have remembered that εὐήθεια is one of the regular attributes of the Athenians in the orators, on the principle so well expounded by Arist. *Rhet.* 1. 9. 28, "by imposing on and (= and so, note to 1. 3, τρέψηται) availing himself of the folly of each in turn."

οὕτως] so frequently after principles. 18. 7, &c. supr. § 6, τούτῳ.

§ 8.] διὰ τούτων . . αὐτῶν τούτων must not be taken with Redh. as masculines, but, "as he was raised to greatness by these means (of deceit and false professions) . . so ought he by the same to be pulled down again," by availing ourselves of the

ἐπειδὴ πάνθ' ἕνεκα ἑαυτοῦ ποιῶν ἐξελέλεγκται. καιροῦ μὲν δὴ, ὧς ἄνδρες Ἀθηναῖοι, πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα· ἢ παρελθὼν τις ἐμοί, μᾶλλον δὲ ὑμῖν δειξάτω ὥς οὐκ ἀληθὴ ταῦτ' ἐγὼ λέγω, ἢ ὥς οἱ τὰ πρῶτα ἐξηπατημένοι τὰ λοιπὰ πιστεύουσιν, ἢ ὥς οἱ παρὰ τὴν αὐτῶν ἀξίαν δεδουλωμένοι Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροι γένοιοντο ἄσμενοι.

9. Καὶ μὴν εἴ τις ὑμῶν ταῦτα μὲν οὕτως ἔχειν ἡγεῖται, οἶεται δὲ βία καθέξειν αὐτὸν τὰ πράγματα τῷ τὰ χωρία καὶ λιμένας καὶ τὰ τοιαῦτα προειληφέναι, οὐκ ὀρθῶς οἶεται. ὅταν μὲν γὰρ ὑπ' εὐνοίας τὰ πράγματα συστήῃ καὶ πᾶσι ταῦτα

distrust and hatred excited by his being found a cheat. cf. 6. 23.

ἕνεκα ἑαυτοῦ] “for his own ends,” “with a selfish view.”

ποιῶν] Madv. 178 a.

καιροῦ] “this then is the critical state . . .” forming our opportunity. Compare what is said after a somewhat similar argument in 1. 24. On the gen. after τοῦτο, Madv. 50.

πρὸς τ. πάρεστι] note to 1. 8, παρήσαν.

ἢ] “or (if this be disputed) let . . .” 2. 18. εἰ δὲ μή, 8. 40.

οὐκ ἀλ. τ. ε. λέγω] “that what I say is not true.” Madv. 100 a.

τὴν . . . ἀξίαν] i. e. as Greeks. cf. 1. 23.

δεδουλωμένοι] “reduced to subjection.” There is no hyperbole here, as Franke and others think. δουλεία is the proper word to express “political subjection.” Thuc. 1. 8; 2. 63, ἐν ὑπηκόῳ (πόλει) ἀσφαλῶς δουλεύειν. 5. 63, ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας, i. e. subjection to the hegemony of Sparta. The relations in which the Thessalians stood to Philip (1. 13 and 22) were quite sufficient to justify the expression according to Greek views. cf. omn. Grote, 2, p. 343 sq.

§ 9. ταῦτα μὲν, κ.τ.λ.] “though believing that this is so, thinks he will forcibly maintain his power by having secured . . .”

τὰ χ. καὶ λ. καὶ τὰ τ.] The young student may observe that in cases like the present, unless there is some special reason for giving equal prominence to each word, the article is not repeated even though they do not come under the same definition but are opposed to each other. Pl. Rep. 344 E, τὸν φίλον καὶ ἐχθρόν. Gorg. 469 E, τὰ γε νεώρια καὶ τριήρεις καὶ τὰ πλοῖα πάντα (the art. is rendered necessary by πάντα). Dem. 23. 70, τοὺς γεγραμμένους νόμους καὶ ἀγραφα νόμιμα. Lyc. c. Leocr. 45, τῆς ἐλευθερίας καὶ τοῦ δήμου σωτηρίας. Thuc. 3. 33, ὥφθη . . . ὑπὸ τῆς Σαλαμίνιας καὶ Παράλου. Don. p. 360, obs. cf. on the other hand 1. 22 and 25. This is quite in accordance with our English idiom.

τὰ τοιαῦτα] cf. 1. 22, ἀγοράς.

ὑπ' . . . συστήῃ] “when a power is held together by.” Madv. 78. 3. infr. 26; 3. 12. And so wherever the subject can be represented passive to the action. Pl. Rep. 390 C, Ἀρεως . . . ὑπὸ Ἡφαίστου δεσμών. Thuc. 1. 30, ὧν . . . ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων. Pl. Phaed. 99 B, δίνην περιτιθεῖς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ. In 8. 41 the various elements of Philip's dominion are spoken of as τὰ νῦν συμβεβιασμένα.

συμφέρη τοῖς μετέχουσι τοῦ πολέμου, καὶ συμπονεῖν καὶ φέρειν τὰς συμφορὰς καὶ μένειν ἐθέλουσιν ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. 10. οὐ γὰρ ἔστιν, οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, ἀδικοῦντα καὶ ἐπιорκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν κτήσασθαι, ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἡνθησεν ἐπὶ ταῖς ἐλπίσιν, ἂν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ. ὥσπερ γὰρ οἰκίας, οἶμαι, καὶ γλοίου καὶ τῶν ἄλλων τῶν

τὰς συμφορὰς] i. e. which war entails.

ἰσχύσῃ] the *ingressive* aorist; "has become powerful by rapacity." 1. 13, ἡσθένησε. 9. 13; ib. 24, ἄρξασι. Thuc. 1. 18, ἡγήσαντο, "assumed the lead" ) ( ἡγοῦντο 1. 19, of the exercise of the hegemony.

ἀνεχαίτισε] ἀντὶ τοῦ ἀνέκοψεν ἢ ἀνέτρεψεν, ἐκ μεταφορᾶς τῶν ἵππων. Harpocr. Eur. *Rhes.* 786; *Bacch.* 1072. Cobet (*Nov. Lect.* p. 19, Pref.) proposes to omit καὶ διέλυσεν as "ex interpretatione natum," quoting a passage "ex antiquo et erudito rhetore" in Spengel's *Rhet. Gr.* 1, p. 437, ἐν δὲ ταῖς λέξεσιν ἔσται συντομία . . ἐὰν τοῖς τροπικοῖς κυρίως χρῶσθαι, ὥσπερ Δ. τῷ ἀνεχαίτισε διὰ μιᾶς γὰρ λέξεως ὕλον ἐπλήρωσε νόημα. But these words fairly interpreted do not justify us in supposing that the words καὶ διέλυσεν were wanting in the rhetor's copy, which besides being required by συστή, are found in all the MSS. and recognized by Pliny, *Ep.* ix. 26. Would Cobet object to, e. g., καὶ συκοφαντεῖν in 18. 138 (τῷ βουλομένῳ τὸν λέγοντά τι τῶν ὑμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν) as a weak addition to the "acre et vehemens" ὑποσκελίζειν? If not, his argument here proves too much. "the first pretext, a slight reverse upsets and breaks up every

thing." For the aor. comp. 1. 11; infr. 10, ἡνθησεν.

§ 10. οὐ γάρ] "for it is not possible, men of A., I repeat it is not possible to acquire a solid power by wrong . . ." cf. 1. 19.

τὰ τοιαῦτα] generalizing δύναμιν (supr. § 3); "such things."

εἰς . . ἅπαξ] "for once." infr. 20, εἰς μακράν. 14. 24, εἰς τότε.

καὶ . . γε] "yea, and if so be blossom richly in promise, but in time . ." Sauppe explains ἐπὶ ταῖς ἐλπίσιν somewhat differently, "spes ipsae sunt largus florum proventus, quo opes injustae splendent," and compares καθῆσθαι ἐπὶ δακρύοις and similar expressions. But Fr. is more correct, I think, in translating here "eo quod magnas de se spes excitant."

ἡνθησεν . . φωρᾶται] Madv. 111, r. 1. Don. p. 412 bb.

ἂν τύχῃ] 1. 3.

τῷ χρόνῳ] 1. 18. Compare what is said below in § 20.

περὶ αὐτὰ κ.] "circa se ipsae defluunt," like fading flowers round the stem of the plant. Dind. compares Thuc. 1. 69, αὐτὸν περὶ αὐτῷ σφαλέντα, and 6. 33, where however the idea is altogether different from that of our passage, which is the same as 18. 227, θεάσασθε . . ὡς σαθρόν, ὡς ἔοικεν, ἐστὶ φύσει πάν ὅ τι ἂν μὴ δικαίως ἢ πεπραγμένον.

τοιούτων τὰ κάτωθεν ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει. τοῦτο δὲ οὐκ ἔνι νῦν ἐν τοῖς πεπραγμένοις Φιλίππῳ.

11. Φημὶ δὴ δεῖν ὑμᾶς τοῖς μὲν Ὀλυνθίοις βοηθεῖν, καὶ ὅπως τις λέγει κάλλιστα καὶ τάχιστα, οὕτως ἀρέσκει μοι πρὸς δὲ Θεῖταλους πρεσβείαν πέμπειν, ἥ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ· (καὶ γὰρ νῦν εἰσὶν ἐψηφισμένοι Παγασὰς ἀπαιτεῖν καὶ περὶ Μαγνησίας λόγους ποιεῖσθαι.

12. σκοπεῖσθε μέντοι τοῦτο, ὧ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν ἐξεληλυθότων ἡμῶν ἀξίως τῆς πόλεως καὶ ὄντων ἐπὶ τοῖς πράγμασιν, ὥς ἅπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, μάλιστα δὲ ὁ παρὰ τῆς ἡμετέρας πόλεως· ὅσῳ γὰρ ἐτοιμότητ' αὐτῷ δοκοῦ-

τὰ κάτωθεν] “the parts from below” (those which present themselves from that direction, or, which commence at the point indicated by κάτω), “the lower parts,” which have to bear the superstructure.

22. 72, κάτωθεν γεγραμμένα. 23. 28, ὁ κάτωθεν νόμος. 9. 41. Thuc. 2. 13, τὸ ἔξωθεν τεῖχος, but according to our idiom, id. 1. 64, τὸ δ' εἰς τὴν Παλλήνην. cf. Herm. Soph. *El.* 888; *Antig.* 517.

τὰς ἀρχάς] “so ought the principles and the foundations . . .” On the repeated article 1. 23.

Φιλίππῳ] *Madv.* 38 g.

§ 11. ὅπως . . . κάλλιστα] sc. βοηθεῖν. “and the best and speediest mode of doing this that is proposed will please me most.”

ἦ . . . δ.] 1. 2.

τοὺς μὲν] to encourage by the report those who were already resisting Philip, and stir up those (τοὺς δέ) who were hanging back.

ταῦτα] “quae modo docui, de fidei et veracitatis praestantiâ, fraudisque pestifero exitu, item de Philippi moribus.” Schäf.—a strange note. ταῦτα cannot possibly refer

to any thing but τοῖς Ὀλ. βοηθεῖν, “what we are doing,” “these measures,” as in 1. 2, ταῦτ' ἐρεῖ, and 9. 71.

εἰσὶν ἐψ.] cf. 1. 22.

λόγους π.] “to remonstrate.”

27. 15. *Lys.* 32. 12, ἡγανάκτουν μὲν πρὸς Ἡγήμονα . . . λόγους δ' ἐποιούμην πρὸς τοὺς ἄλλους.

§ 12. ὅπως μὴ . . . ἐροῦσι] “look to it that the envoys who go from us (our envoys, cf. 4. 27) shall not talk only, but be able to point to some act by our having taken the field . . .”

ὄντων ἐπὶ] 9. 2; *Isocr.* 3. 19, ἐπὶ ταῖς πράξεσιν ὄντες. *infr.* 16.

τὰ πράγματα] referring back to ἔργον, “if actions be wanting.”

ὁ παρά] “that of . . .” cf. 1. 10; 18. 35; *Aesch.* 1. 116, ὁ παρ' ἐμοῦ λόγος, and *passim*.

ὅσῳ γάρ, κ.τ.λ.] *Cobet* (*Nov. Lect.* Pref. p. 17), removing the comma after πόλεως, omits γάρ and τοσοῦτῳ . . . αὐτῷ, referring to the imitation of the passage in *Ps. Dem.* 11. 23. Schäfer proposed ἐτοιμότητον. The construction though unusual is intelligible enough. *Comp.*



μεν χρῆσθαι, τοσούτω μᾶλλον ἀπιστοῦσι πάντες αὐτῷ. 13. πολλὴν δὴ τὴν μετὰστασιν καὶ μεγάλην δεικτέον τὴν μεταβολήν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἐτοίμως, εἴπερ τις ὑμῖν προσέξει τὸν νοῦν. καὶ ταῦτα ἐθελήσητε ὡς προσήκει καὶ δεῖ περαίνειν, οὐ μόνον, ὧ ἄνδρες Ἀθηναῖοι, τὰ συμμαχικὰ ἀσθενῶς καὶ ἀπίστως ἔχοντα φανήσεται Φιλίππῳ, ἀλλὰ καὶ τὰ τῆς οἰκείας ἀρχῆς καὶ δυνάμεως κακῶς ἔχοντα ἐξελεγχθήσεται.

14. Ὅλως μὲν γὰρ ἡ Μακεδονικὴ δύναμις καὶ ἀρχὴ ἐν μὲν προσθήκης μέρει ἐστὶ τις οὐ μικρά, οἶον ὑπῆρξέ ποθ' ὑμῖν ἐπὶ Τιμοθέου πρὸς Ὀλυνθίους· πάλιν αὖ πρὸς Ποτίδαιαν Ὀλυνθίοις ἐφάνη τι τοῦτο συναμφότερον· νυνὶ δὲ

50. 15 (quoted by Sauppe), ὅσῳ γὰρ . . ἔμεινον ἐπληρωσάμην τὴν ναῦν . . τοσούτω μοι πλείστη ἀπόλειψις ἐγένετο. "for in the same degree that we are thought to use it most readily do people regard it with greater distrust." Plat. *Legg.* 1. 641 c, τὴν πόλιν ἅπαντες ἡμῖν Ἕλληνες ὑπολαμβάνουσιν ὡς φιλόλογός τ' ἐστὶ καὶ πολύλογος. Isocr. 15. 295.

§ 13. μετὰστασιν . . μεταβολήν] cf. Thuc. 2. 48, where Poppo properly distinguishes between the words; the latter being strictly, "the act of change," *conversio*; the former, the altered state resulting from such change. Thuc. 6. 20, οὕτε δεόμενος μεταβολῆς, ἣ ἂν ἐκ βιαίου τις δουλείας . . ἐς ῥᾶ μετὰστασιν χωροίη. "great then is the reformation, great the change you must show if you want any one to pay attention to you."

εἴπερ . . προσέξει] Dobree quotes *Oed. Tyr.* 54, ὡς εἴπερ ἄρξεις, and Arist. *Aves* 900, εἴπερ ἱκανὸν ἔξει ὅσῳ. The same meaning is conveyed by εἰ with μέλλω and the fut. indic. Pl. *Rep.* 8. 567 b c (quoted by Dind.), ὑπεξαιρεῖν δὴ τούτους . . δεῖ τὸν τύραννον εἰ μέλλει ἄρξειν. ὡς εἰκε γὰρ αὐτῷ . . ἀνάγκη εἴπερ ἄρξει. Isocr. 5. 13, εἴπερ μέλλουσιν τινες προσέξειν τὸν νοῦν.

For καὶ δεῖ Dind. and Sauppe

read καὶ δὴ, "at once," as in 4. 13.

τὰ σ.] "not only will the relations of his allies to P. be found to be weak and insecure," as shown in the previous sections; "but the wretched state of his native dominion and power will be revealed," shown in § 14 sq.

ἔχοντα] as ποιῶν supr. § 8.

§ 14.] For ἐν . . πρ. μέρει West. and Redh. read with F S ἐν μὲν προσθήκῃ μερίς, quoting 21. 70, μερίδα εἰς σωτηρίαν ὑπάρχειν. But in 11. 8, which is copied from this passage, the same MSS. have ἐν . . προσθήκης μέρει, and similar expressions are common in Dem. 3. 31; 21. 165 ἐν χάριτος μέρει, &c. For ἐστὶ τις οὐ μικρά Ps. Dem. 11 l. c. has ῥοπὴν ἔχει τινὰ καὶ χρῆσιν.

ὑπῆρξε] "as for example, it was on our side." 3. 19; 19. 54 τὸν Φίλιππον ὑπάρχειν. ib. § 48. Others, understanding οὐ μικρά with ὑπῆρξε, take it to mean, "as it was to you . . ." But ἐβοήθησε infr. makes the other interpretation more probable. On the matter referred to see note to Arg. i.

τοῦτο Sauppe wrongly understands to mean "Olynthiorum et Macedonum opes." It must mean "the power of which we are speaking," i. e. the Macedonian. cf. οὗτος

Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶ τὴν τυραννικὴν οἰκίαν ἐβοήθησε· καὶ ὅποι τις ἂν, οἶμαι, προσθῇ καὶ μικρὰν δύναμιν, πάντ' ὠφελεῖ. αὕτῃ δὲ καθ' αὐτὴν ἀσθενὴς καὶ πολλῶν κακῶν ἐστὶ μεστή. 15. καὶ γὰρ οὗτος ἅπασιν τοῦτοις οἷς ἂν τις μέγαν αὐτὸν ἡγήσαιτο, τοῖς πολέμοις καὶ ταῖς στρατείαις, ἔτ' ἐπισφαλεστέραν ἢ ὑπῆρχε φύσει κατεσκεύακεν ἑαυτῷ. μὴ γὰρ οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι, τοῖς αὐτοῖς Φίλιππόν τε χαίρειν καὶ τοὺς ἀρχομένους, ἀλλ' ὃ μὲν δόξης ἐπιθυμεῖ καὶ τοῦτο ἐζήλωκε, καὶ προήρηται πράττων καὶ κινδυνεύων, 16. ἂν συμβῇ τι, παθεῖν, τὴν τοῦ διαπράξασθαι ταῦτα ἂ μὴδεὶς πώποτε ἄλλος Μακεδόνων βασιλεὺς δόξαν ἀντὶ τοῦ ζῆν ἀσφαλῶς ἡρημένους· τοῖς δὲ τῆς μὲν φιλοτιμίας τῆς ἀπὸ τούτων οὐ μέτεστι, κοπτόμενοι δὲ αἰεὶ ταῖς στρατείαις ταύταις ταῖς ἄνω κάτω λυποῦνται καὶ

in the next section and 1. 12. For the Olynthians this power proved considerable (§ 1) when combined with theirs, still therefore only *ἐν πρ. μέρει*. The statement that the Macedonians merely assisted the Olynthians in taking Potidaea is made here on rhetorical grounds. He speaks no doubt more accurately in 6. 20.

*νυνὶ δέ*] “and lately,” “quite recently.” 19. 65, *ὅτε γὰρ νῦν ἐπορευόμεθα εἰς Δελφοὺς* (where see Mr. Shilleto's note). Arist. *Nub.* 786, *ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε*. Pl. *Theaet.* 142 B, *ἐπεὶ τοὶ καὶ νῦν ἡκουόν τινων* . .

*ἐπὶ . . οἰκίαν*] “assisted the T. in their domestic feuds and troubles against the dominant House.” Thirl. 5. 279; Grote, 11. 286. Dind. and Sauppe take *πάντα* as an adjective referring to the collective *δύναμιν*, as *supr.* 10, *τὰ τοιαῦτα*. The meaning will then be, “the accession of any power, however small, is in all cases of service.” Schäf. understands it as Franke, “*omni ex parte, omnino prodest, cui contrarium est οὐδὲν ὠφελεῖ*,” “is of essential service,” and this is perhaps preferable. Dem. may have had Iso-

crates' words (4. 139) in his mind, *ἐν γὰρ τοῖς τοιοῦτοις καιροῖς πολλάκις μικρὰ δυνάμεις μεγάλας ῥοπὰς ἐποίησαν*.

§ 15. *οἷς ἂν, κ.τ.λ.*] “which one might conceive to constitute his greatness.” 9. 40, *οἷς ἂν τις ἰσχύειν τὰς πόλεις κρίνοι*.

*τούτου*] referring to *δόξης*. 22. 30, *πρόνοιαν ἐποιεῖτο . . τῆς πολιτείας καὶ . . περὶ τούτου* . . Madv. 79 a.

*ἐζήλωκε*] “makes this his ambition,” “in hoc studium suum positum habet,” the tense expressing a steady ambition.

§ 16. *ἂν συμβῇ τι*] “whatever may befall,” hardships, wounds, death if necessary. cf. the famous passage, of which this is the germ, in 18. 67.

*τὴν . . δόξαν*] The separation of the article from its substantive is noticeable. cf. 5. 5; 6. 29 (where twenty-nine words intervene); 18. 254; 29. 10, *ἐκ τοῦ παρὰ πᾶσιν ὑμῖν δόξαντος, ὥς ἐγὼ νομίζω, δικαίον*.

*ἀντί*] 1. 1. “before a life of security.”

*φιλοτιμίας*] “glory resulting from these,” as in § 3.

*ἄνω κάτω*] “harassed continually by these expeditions up and down,”

συνεχῶς ταλαιπωροῦσιν οὐτ' ἐπὶ τοῖς ἔργοις οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίοις ἐώμενοι διατρίβειν, οὐθ' ὅς' ἂν πορίσωσιν οὕτως ὅπως ἂν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι κεκλειμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον. 17. οἱ μὲν οὖν πολλοὶ Μακεδόνων πῶς ἔχουσι Φιλίππῳ, ἐκ τούτων ἂν τις σκέψαιτο οὐ χαλεπῶς· οἱ δὲ δὴ περὶ αὐτὸν ὄντες ξένοι καὶ πεζέταιροι δόξαν μὲν ἔχουσιν ὡς εἰσὶ θαυμαστοὶ καὶ συγκεκροτημένοι τὰ τοῦ πολέμου, ὥς δ' ἐγὼ τῶν ἐν αὐτῇ τῇ χώρᾳ γεγεννημένων τινὸς ἤκουον, ἀνδρὸς οὐδαμῶς οἴου τε ψεύδεσθαι, οὐδένων εἰσὶ βελτίους. 18. εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων,

καί being omitted, as very often in fixed contrasts and combinations. 4. 41; but ἄνω καὶ κάτω 9. 36.

ἐπὶ . . 8.] “allowed to employ themselves on their occupations or their private concerns.” § 12, ὄντων ἐπὶ . . Arist. *Rhet.* 2. 5. 20, οἷς ἡ διατριβὴ ἐπὶ ταῖς τῶν πέλας ἀμαρτίαις. ἔργοις, i. e. agriculture and trades of various kinds. Thuc. 2. 40; Aesch. 3. 8, ἅπεισιν ἐπὶ τῶν ἰδίων ἔργων. Arist. *Rhet.* 2. 4. 9, καὶ τοὺς δικαίους . . τοιοῦτοι δ' οἱ ἀπὸ τοῦ ἐργάζεσθαι καὶ τούτων οἱ ἀπὸ γεωργίας· καὶ τῶν ἄλλων, οἱ αὐτουργοὶ μάλιστα. The passive construction of ἐώμενοι is not common. Isocr. 4. 97, οὐ μὴν εἰάθησαν. Thuc. 1. 142. *Iph. Aul.* 332, τὸν ἐμὸν οἰκεῖν οἶκον οὐκ ἐάσομαι. For πορίσωσιν Dind. reads ποιήσωσιν with S and two other MSS., quoting Ps. Dem. 42. 20, ποιῆς σίτου . . μεδίμνους, “raise,” and ib. § 31, πολὺν καὶ σίτον καὶ οἶνον ποιοῦντες. But this sense is too narrow for this passage. There seems to be no objection to the ordinary reading. ὅς' ἂν πορίσωσιν = “their earnings” objectively regarded, “self” being put out of view: see note to 4. 29, προσποριεῖ.

ὅπως ἂν 8.] “as well as they can”—“nor able to dispose of their hardly-gained earnings . . .” Dobree quotes Thuc. 7. 67; so also

Dem. 21. 140, καθ' ἑαυτὸν ὅπως δύνатаι ζῶντα. The blockade of the M. coast is mentioned again in 19. 153 and 315. For the dat. Φιλίππῳ Ps. Dem. 11. 10 has the more usual διάκεινται πρὸς τὸν Φ. cf. 3. 8; Arist. *Nic. Eth.* 8. 2. 4, λανθάνοντας ὡς ἔχουσιν ἑαυτοῖς.

§ 17. πεζέταιροι.] Thirl. 5. 179. συγκεκροτημένοι.] “verbum proprium de re ita componendâ et instruendâ ut partes omnes conspirent et concinant.” Buttm. *Ind. Mid.* s. v. Hence it is said of a chorus, the crew of a ship, &c. 21. 17, συγκροτεῖν καὶ διδάσκειν τὸν χορόν. Thuc. 8. 95, ἀξυγκροτήτοις πληρώμασιν. “have the reputation, it is true, of being admirable soldiers and thoroughly trained in matters pertaining to war” (Madv. 31 a c), “admirable and highly-trained soldiers.”

οἴου τε ψ.] Madv. 166 c, r. 1. “utterly incapable of . . ,” “of unimpeachable veracity they are no better than others.” For the plural οὐδένων see note to 1. 19.

§ 18.] οἷος ἔμπειρος = τοιοῦτος οἷός ἐστιν ἔμπειρος, “such as one experienced in wars is,” “if any one among them is experienced in campaigns and battles.” cf. Arist. *Vesp.* 970, ὁ δ' ἕτερος οἷός ἐστιν οἰκουρὸς μόνον, and the fuller expression in Xen. *Mem.* 4, c. 8 fin. ἐδόκει τοι-

τούτους μὲν φιλοτιμία πάντας ἀπωθεῖν αὐτὸν ἔφη, βουλό-  
μενον πάντα αὐτοῦ δοκεῖν εἶναι τὰ ἔργα (πρὸς γὰρ αὐ τοῖς  
ἄλλοις καὶ τὴν φιλοτιμίαν ἀνυπέρβλητον εἶναι). εἰ δέ τις  
σώφρων ἢ δίκαιος ἄλλως, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ  
βίου καὶ μέθην καὶ κορδακισμοὺς οὐ δυνάμενος φέρειν,  
παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον.  
19. λοιποὺς δὴ περὶ αὐτὸν εἶναι ληστὰς καὶ κόλακας καὶ  
τοιούτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα  
οἷα ἐγὼ νῦν ὁκνῶ πρὸς ὑμᾶς ὀνομάσαι. δῆλον δ' ὅτι ταῦτ'  
ἐστὶν ἀληθὴ· καὶ γὰρ οὓς ἐνθένδε πάντες ἀπήλουνον ὡς  
πολὺ τῶν θαυματοποιῶν ἀσελγεστέρους ὄντας, Καλλιᾶν  
ἐκείνον τὸν δημόσιον καὶ τοιούτους ἀνθρώπους, μίμους  
γελοίων καὶ ποιητὰς αἰσχροῶν ᾠσμάτων ὧν εἰς τοὺς συνόντας  
ποιοῦσιν ἔνεκα τοῦ γελασθῆναι, τούτους ἀγαπᾷ καὶ περὶ  
αὐτὸν ἔχει. 20. καίτοι ταῦτα, εἰ καὶ μικρά τις ἡγεῖται,

οὗτος εἶναι οἷος ἂν εἴη ὄριστος ἀνὴρ.  
—τούτους after τις denoting a class.  
9. 30. Don. 401, obs. c. μὲν takes  
up the preceding μέν in εἰ μὲν γάρ  
τις . . cf. 8. 44.

εἶναι] Madv. 163 b. "for again  
besides his other failings his jealousy  
too is (my informant said) excessive.

ἄλλως] "and if any one, not dis-  
tinguished as a soldier, is other-  
wise . ." "if any one is generally  
temperate or upright." 20. 9, οὕτε  
γὰρ ἄλλως καλὸν οὕθ' ὑμῶν πρέπον.  
Dind. reads ἄλλως τε.

τὴν . . ἀκρασίαν] Thirl. 5. 169 :  
cf. the long passage from Theo-  
pompus in Polybius, lib. 8, c. 11,  
with the historian's comments.

κορδακισμούς] "lascivious danc-  
ings." *Gr. and Rom. Ant.* s. v.  
Comœdia.

ἐν οὐδενὸς . . μ.] "in no esteem,"  
οὐδενὸς being neuter. cf. 3. 31; 23.  
148, ἐν σφενδονήτου μ. Xen. Cyr.  
6. 1. 28, ἐν ἀκροβολιστοῦ μ., pas-  
sages which show us the origin of  
the phrase.

εἶναι] continuing the report; "so  
he has left about him."

§ 19. ληστὰς] "freebooters") (ἐμ-

πειρος π. καὶ ἀγώνων, the real sol-  
dier. Theop. ap. Athen. 4. 167 says,  
τὰ μὲν γὰρ οἱ πόλεμοι καὶ αἱ στρατεῖαι  
καὶ αἱ πολυτέλειαι θρασεῖς αὐτοὺς  
εἶναι προετρέποντο καὶ ζῆν μὴ κοσ-  
μίως, ἀλλ' ἀσώτως καὶ τοῖς λησταῖς  
παρὰ πηλυσίως.

κόλακες) (σ. ἢ δίκαιος.

τ. . . οἷους] "men of such cha-  
racter as," "men who will get  
drunk and perform such dances . .,"  
the κορδακισμούς of the previous  
section. Madv. 166 a.

ἀπήλουνον] as supr. § 6, "con-  
spired to scout."

θαυματοποιῶν] "mountebanks,"  
"jugglers." cf. Pl. *Rep.* 7. 514 B.  
Ruhnken, *Tim. Lex.* s. v. θαύματα.

ἐκείνον] of course in a bad sense,  
"the notorious," "that wretch."  
On the players of farces see *Gr. and  
Rom. Ant.* s. v. Mimus.

δημόσιον] "public slave." *Gr.  
and Rom. Ant.* s. v. 19. 129; Aesch.  
1. 52, ἀνθρωπος δημόσιος οἰκετὴς τῆς  
πόλεως.

αἰσχροῶν] "obscene," "ribald."  
ἔνεκα τοῦ γ.] "to raise a laugh  
against them."

§ 20. εἰ καὶ] "etsi." Dind. and



μεγάλα, ὧ ἄνδρες Ἀθηναῖοι, δείγματα τῆς ἐκείνου γνώμης καὶ κακοδαιμονίας ἐστὶ τοῖς εὖ φρονοῦσιν. ἀλλ', οἶμαι, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν· αἱ γὰρ εὐπραξίαι δειναὶ συγκρύνφαι τὰ τοιαῦτα ὀνειδῇ· εἰ δέ τι πταίσει, τότε ἄκριβως αὐτοῦ ταύτ' ἐξετασθήσεται. δοκεῖ δ' ἔμοιγε, ὧ ἄνδρες Ἀθηναῖοι, δείξιν οὐκ εἰς μακράν, ἂν οἱ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε. 21. ὥσπερ γὰρ ἐν τοῖς σώμασιν, τέως μὲν ἂν ἐρρωμένος ἢ τις, οὐδὲν ἐπαισθάνεται, ἐπὰν δὲ ἀρρώστημά

Sauppe read καὶ εἰ, "etiamsi," with S. Jelf, 861. "yet these things, though they may be thought trivial," trivial in themselves, these things are important as indications of character.

γ. καὶ κακοδαιμονίας] "character and wrong-headedness," "infatuation,"—the latter word as the more special term being explanatory of the other. West. compares Isocr. 9. 51, τεκμήριον καὶ τοῦ τρόπου καὶ τῆς δσιότητος, "of his character in general, and especially of his piety." cf. 6. 1. This mode of expression is very common in Latin. Cic. *Pro Planc.* § 73, "in illo tristi luctu ac discessu." *Pro Sull.* § 2, "officii ac defensionis."—8. 16, κακοδαιμονοῦσι γὰρ ἄνθρωποι καὶ υπερβάλλουσιν ἀνοία.

τοῖς εὖ φρ.] a dat. of limitation, as 1. 27, τοῖς γε σώφροσιν.

τὸ κατορθοῦν] sc. αὐτόν, which is expressed in Ps. Dem. 11. 13. "his prosperous career," "success."

συγκρύνφαι] attached to δεινοί as a defining infinitive. Madv. 149. "are famous things for hiding."

ὀνειδῇ here of the object of reproach, "scandals," "blemishes," "vices," as in 22. 31, πᾶσιν ἔξεστι λέγειν τὰ κείνων ὀνειδῇ. Comp. Sall. *Orat. Lepidi*, c. 10 fin. (quoted by Vömel), "secundae res mire sunt vitiis obtentui; quibus labefactis, quam antea formidatus est, tam contemnetur." Isocr. 6. 102, αἱ μὲν γὰρ εὐτυχίαι καὶ τοῖς φαύλοις τῶν ἀνθρώπων τὰς κακίας συγκρύπτουσιν, αἱ δὲ δυστυχίαι ταχέως καταφανεῖς

ποιοῦσιν, ὅποιοί τινες ἕκαστοι τυγχάνουσιν ὄντες.

αὐτοῦ depends on τοῦτο. cf. 1. 4; 4. 2.

δείξιν] "*appariturum esse*. Est enim impersonaliter dictum ut ap. Arist. *Vesp.* 988, δείξιν ἔοικεν. *Ranae* 1261, δείξει δὴ τάχα." Dind. So Pl. *Phileb.* p. 20 C, προῖν δὲ ἔτι σαφέστερον δείξει. We have also αὐτὸ δείξει Pl. *Hipp. Maj.* c. 18, where Heind. quotes the still fuller expression τοῦργον τάχ' αὐτὸ δείξει. Arist. *Lysistr.* 377. So Dem. 19. 157, αὐτὸ δηλώσει. Eur. *Bacch.* 974, τἄλλα δ' αὐτὸ σημαεῖ. In Pl. *Prot.* 329 B, we have the plural, ὥς αὐτὰ δηλοῖ, which Schäfer (on p. 390. 20) had forgotten when he wrote, "nusquam quod meminim, nisi in locis corruptis, dicitur αὐτὰ δηλώσει: ubique αὐτὸ δηλώσει." "and my belief is that it will appear before long."

οὐκ εἰς μ.] 18. 36; Arist. *Vesp.* 454. cf. supr. § 10.

θέλωσι . . . βούλησθε] "if the gods be willing and you wish," according to the distinction laid down in 1. 1.

§ 21. τέως] Bekk. with S here and in 14. 36; 19. 326, &c. Dind. has always ἔως. cf. Buttm. *Ind. Mid.* s. v. τέως, who is probably right in his conclusion that where τέως is used for ἔως, τέως ἔως is the true reading. The difficulty here is increased by our finding ἔως in the application of the simile. Ps. Dem. 11, has ὅταν μὲν ἐρρωμένος . . ἔως μὲν . .

τι συμβῆ, πάντα κινεῖται, καὶ ῥήγμα καὶ στρέμμα καὶ ἄλλο τι τῶν ὑπαρχόντων σαθρὸν ἦ, ῥῦτω καὶ τῶν πόλεων καὶ τῶν τυράννων, ἕως μὲν ἂν ἔξω πολεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἐστίν, ἐπειδὰν δὲ ὁμορος πόλεμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα.

22. Εἰ δέ τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, τὸν Φίλιππον εὐτυχοῦντα ὁρῶν ταύτῃ φοβερὸν προσπολεμῆσαι νομίζει, σῶφρονος μὲν ἀνθρώπου λογισμῷ χρῆται· μεγάλη γὰρ ῥοπή, μᾶλλον δὲ τὸ ὅλον ἢ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα· οὐ μὴν ἀλλ' ἐγώ γε, εἴ τις αἵρεσίν μοι δοίῃ, τὴν τῆς ἡμετέρας πόλεως τύχην ἂν ἐλοίμην, ἐθελόντων ἂ προσήκει ποιεῖν ὑμῶν αὐτῶν καὶ κατὰ μικρόν, ἢ τὴν ἐκείνου· πολὺ γὰρ πλείους ἀφορμὰς εἰς τὸ τὴν παρὰ τῶν θεῶν εὐνοίαν ἔχειν ὁρῶ ἡμῖν ἐνούσας ἢ ἐκείνῳ. 23. ἀλλ'

κινεῖται] “are in motion, whether it be a rupture, or sprain, or any other part of the system unsound.” Dem. repeats the simile in 18. 198.

συμπλακῇ] “but the moment a war on their borders grapples with them it reveals all;”—the aor. as supr. § 9, ἀνεχαίτισε. cf. 9. 51, οὐχὶ συμπλακέντας διαγωνίσεσθαι. Tac. *Agric.* c. 36 has the expression “complexum armorum.”

ἐκδηλα] in reference to συγκρύψαι and ἀφανῇ. Ps. Dem. 11. 14 has γίγνεται φανερά τὰ δυσχερῆ πάντα τοῖς ἅπασιν.

§ 22.] He now answers the objection that might be raised upon his own admission (§ 20, τὸ κατορθοῦν).

ὁρῶν] “because he sees.”

ταύτῃ] “in this view,” “in this respect.” cf. 3. 2.

προσπολεμῆσαι] as συγκρύψαι § 20.

μὲν] “uses the reasoning I admit of a prudent man.”

τὸ ὅλον] Dind. and West. read, with all the MSS. except Υ, ὅλον, the former quoting Xen. *Hell.* 5. 2. 7, ὅλον ἀμάρτημα. Dem. 45. 29, ὁψεσθε ὅτι πλάσμα ὅλον ἐστὶν ἢ

διαθήκη. 25. 32, ὅλον ἐστὶν ἀπόνοια ἢ τοῦτου πολιτεία,—passages not to the point, ὅλον being obviously in all “nothing but,” “utter,” “complete.” Transl. “fortune is [γάρ] a great influence, or rather, is every thing throughout . . .,” a sentiment often expressed. Dem. 5. 11. Aesch. 2. 131, διὰ τὴν τύχην ἢ πάντων ἐστὶ κυρία. Pl. *Legg.* 4. 709 B.

οὐ μὴν ἀλλ' after μὲν. 1. 16.

ἂν ἐλοίμην . . ἦ] “would prefer the fortune of our city to his,” “choose . . before his.” Don. p. 392 ff. Madv. 93 c.

αὐτῶν] emphatic. “to do your duty *yourselves* even to a small extent;” so in the next section ἐκείνος αὐτός.

ἀφ. εἰς] 3. 33. “grounds for reckoning on,” “claims to.” What is meant is clear from Ps. Dem. 11. 16, τοσούτῳ πλείους ἀφορμὰς αὐτοῦ πρὸς τὴν τῶν θεῶν εὐνοίαν ἔχομεν, ὅσῳ διατελοῦμεν εὐσεβέστερα καὶ δικαιοτέρα πράττοντες. Comp. the language of the Melians in Thuc. 5. 104, πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θείου μηδὲν ἐλασσάσεσθαι ὅτι ὅσιοι πρὸς οὐ δικαίους ἰστάμεθα.

τὴν παρὰ τῶν θ.] cf. 1. 10.

οἶμαι, καθήμεθα οὐδὲν ποιοῦντες· οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. οὐ δὴ θαυμαστόν ἐστιν εἰ στρατευόμενος καὶ πονῶν ἐκεῖνος αὐτὸς καὶ παρὼν ἐφ' ἅπασι καὶ μηδένα καιρὸν μηδ' ὥραν παραλείπων ἡμῶν μελλόντων καὶ ψηφίζομένων καὶ πυνθανομένων περιγίγνεται. οὐδὲ θαυμάζω τοῦτ' ἐγώ· τούναντίον γὰρ ἂν ἦν θαυμαστόν, εἰ μηδὲν ποιοῦντες ἡμεῖς ὦν τοῖς πολεμοῦσι προσήκει τοῦ πάντα ποιοῦντος περιῆμεν.

24. ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε, ὧ ἄνδρες Ἀθηναῖοι, ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε, καὶ πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἐξὸν οὐκ ἠθελήσατε, ἀλλ' ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε

§ 23. καθήμεθα] 4. 9. The bluntness of the statement is softened by οἶμαι, which belongs to the same category as ἴσως 1. 23.

μή τί γε] Don. p. 578; Madv. 212. "but when a man is himself (αὐτόν) idle he cannot require even his friends to do any thing for him, much less the gods;" for the reason assigned by Epicharmus ap. Xen. *Mem.* 2. 1. 20, τῶν πόνων πολλοῦσι πάντα τὰγάθ' οἱ θεοί. cf. Sall. *Catil.* c. 52, § 29.

παρὼν ἐφ. ᾧ.] "present on all occasions," personally superintending every operation. 1. 4.

μηδ' ὥραν π.] This is explained by 4. 31; 3. 50.

ψηφίζομένων] compare what he says in 4. 20; also 3. 14; 4. 15. ψήφισμα κενόν. 15. 1. Here it is opposed to πονῶν ἐκεῖνος αὐτός, as πυνθανομένων το παρὼν ἐφ' ᾧ. and μελλόντων το στρατευόμενος.

§ 24. εἰ Δ. μὲν . . νυνὶ δ'] The relation between the two clauses here would be more clearly expressed in English by making that introduced by μὲν subordinate to the other. The Greeks with their greater fondness for rhetorical contrasts put the two as co-ordinate. Madv. 189.

*Lat. Gr.* 458. Buttm. *Ind. Mid.* s. v. μὲν. "but what I am surprised at is that you formerly withstood . . . and yet now . . ."

τῶν Ἑ. δικαίων] "bellum Boeotium dicit Dem. A.C. 378 susceptum, ut Lacedaemonii servatâ pace Antalcideâ reliquos Graecos liberos siue juris esse (haec sunt τὰ Ἑ. δίκαια sive τὰ κοινὰ δ. τῶν Ἑλλήνων. 6. 10; 15. 29; Isocr. 8. 67) sine-rent." Fr. These rights as defined by the peace were τοὺς Ἑλλήνας αὐτονόμους εἶναι καὶ τὰς φρουρὰς ἐκ τῶν ἀλλοτρίων ἐξιέναι καὶ τὰς αὐτῶν ἔχειν ἐκάστους. Isocr. 8. 16. Grote, 10. 79 sq. cf. 4. 3, where Aesch. 2. 137 ought to have been quoted, ὑμῖν . . ἐπεμψεν ἐπιστολὴν . . ἐξιέναι . . βοηθήσοντας τοῖς δικαίοις.

ἀντήρατε] "you withstood." 6. 5. Don. p. 425.

πολλὰ . . πολλάκις] here separated in order to throw emphasis on each, as in 20. 166, πολλὰ γὰρ ὑμεῖς . . πολλάκις οὐκ ἐδιδάχθητε. Observe the conj. after the historical tense. Jelf, 806. 2.

ἰδίᾳ] "selfishly," "at the expense of others."

ἀνηλίσκετε] "you went on spending." 18. 66 and 100.

στρατευόμενοι, νυνὶ δ' ὀκνεῖτε ἐξιέναι καὶ μέλλετε εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων, καὶ τοὺς μὲν ἄλλους σεσώκατε πολλάκις πάντας καὶ καθ' ἓνα αὐτῶν ἕκαστον ἐν μέρει, τὰ δ' ὑμέτερ' αὐτῶν ἀπολωλεκότες κάθησθε. 25. ταῦτα θαυμάζω, καὶ ἔτι πρὸς τούτοις εἰ μὴδὲ εἰς ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, δύναται λογίσασθαι πόσον πολεμεῖτε χρόνον Φιλίππῳ, καὶ τί ποιοῦντων ὑμῶν ὁ χρόνος διελήλυθεν οὗτος. ἵστε γὰρ δήπου τοῦθ', ὅτι μελλόντων αὐτῶν, ἑτέρους τινὰς ἐλπίζοντων πράξειν, αἰτιωμένων ἀλλήλους, κρινόντων, πάλιν ἐλπίζοντων, σχεδὸν ταῦτ' ἄπερ νυνὶ ποιοῦντων ἅπας ὁ χρόνος διελήλυθεν. 26. εἴθ' οὕτως ἀγνωμόνως ἔχετε, ὦ ἄνδρες Ἀθηναῖοι, ὥστε δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; ἀλλ'

π. πάντας] Three times, according to Isocr. 5. 129, τὴν πατρίδα τὴν αὐτοῦ (my own) τὴν τρις τοὺς "Ε. ἐλευθερώσαν, δις μὲν ἀπὸ τῶν βαρβάρων (at Marathon and Salamis), ἅπαξ δ' ἀπὸ τῆς Λακεδαιμονίων ἀρχῆς (by the victory of Cnidus and her exertions in the Corinthian war, as it was called). He uses the same language as Dem. in *Er.* 2. 19, σύμπασαν τὴν Ἑλλάδα πολλάκις σέσωκεν. It is in reference to such boastful assumptions that Theopompus (ap. Theon, *Rhet. Gr.* 2. 67, Speng.) said καὶ ὅσα ἄλλα ἡ Ἀθηναίων πόλις ἀλαζονεύεται καὶ παρακρούεται τοὺς Ἕλληνας.

καθ' ἓνα αὐτῶν ἔ.] as Euboea (18. 99; 1. 8); Thebes and Sparta (16. 14) 23. 191, οὐδὲ γὰρ Λακεδαιμονίους ὅτ' ἐσώζομεν . . οὐδὲ Θηβαίους οὐδὲ Εὐβοέας τὰ τελευταῖα νυνί. The construction is ἕκαστον αὐτῶν καθ' ἓνα. 5. 25, πρὸς ἑκάστου καθ' ἓνα. 9. 35; 21. 142. cf. Butt. *Ind. Mid.* κατὰ is of course used in a distributive sense. "and after often saving the rest all together and each singly in turn (collectively and singly), sit down quietly under the

loss of . ."

§ 25. ταῦτα θ.] "this I say I wonder at . ."

πολεμεῖτε] Madv. 110 a, r. 1. If we assume the war to have commenced with the capture of Amphipolis B.C. 358, it was then in its tenth year.

τί ποιοῦντων ὑ.] "what you have been doing while . ." Madv. 176 a, coll. 181.

ἵστε γὰρ δήπου] a common expression in Dem. 5. 20; 20. 26, &c. "you must know that while . ." On the subject of this sentence cf. 4. 7; 14. 15, ὅσα δὲ ἡβουλήθητε μὲν, μετὰ ταῦτα δ' ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτοὺς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα, οὐδὲν πάποθ' ὑμῖν ἐγένετο. Dem. may have had Thuc. 1. 161 fin. before his mind.

κρινόντων] see note to 4. 47.

§ 26. εἴθ' 1. 24. The meaning is, "then can you be so senseless as to expect that the affairs of the country can be brought from a bad state to a good by a continuance of the acts which have brought them to their present lamentable condition."



οὐτ' εὐλογον οὐτ' ἔχον ἐστὶ φύσιν τοῦτό γε· πολὺ γὰρ ῥᾶον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν. νυνὶ δὲ ὅ τι μὲν φυλάξομεν, οὐδὲν ἐστὶν ὑπὸ τοῦ πολέμου λοιπὸν τῶν πρότερον, κτήσασθαι δὲ δεῖ. 27. αὐτῶν οὖν ἡμῶν ἔργον τοῦτ' ἦδη. φημὶ δὴ δεῖν εἰσφέρειν χρήματα, αὐτοὺς ἐξιέναι προθύμως, μηδέν' αἰτιάσθαι πρὶν ἂν τῶν πραγμάτων κρατήσητε, τηνικαῦτα δὲ ἀπ' αὐτῶν τῶν ἔργων κρίναντας τοὺς μὲν ἀξιόους ἐπαίνου τιμᾶν τοὺς δ' ἀδικούντας κολάζειν, τὰς προφάσεις δ' ἀφελεῖν καὶ τὰ καθ' ὑμᾶς ἐλλείμματα· οὐ γὰρ ἔστι πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, ἂν μὴ παρ' ὑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα. 28. τίνος γὰρ ἔνεκα, ὦ ἄνδρες Ἀθηναῖοι, νομίζετε τοῦτον μὲν φεύγειν τὸν πόλεμον πάντας ὅσους ἂν ἐκπέμψητε στρατηγούς, ἰδίους δ' εὐρίσκειν πολέμους, εἰ δεῖ τι τῶν ὄντων καὶ περὶ τῶν στρατηγῶν εἰπεῖν. ὅτι ἐνταῦθα μὲν ἐστὶ τὰ ἄθλα, ὑπὲρ ὧν ἐστὶν ὁ πόλεμος, ὑμέτερα· Ἀμφίπολις κὰν ληφθῇ, παραχρῆμα αὐτὴν ὑμεῖς κομιεῖσθε· οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, μισθὸς δ' οὐκ ἔστιν ἐκεῖ δὲ κίνδυνοι μὲν ἐλάττους, τὰ δὲ

τοῦτό γε] emphatic; "but surely *that* is neither reasonable nor natural." 10. 28, ἔστι μὲν οὐκ ὀρθῶς ἔχον. 18. 13; 20. 18 al. The construction of the next words is πέφυκε πολὺ ῥ. ἔχοντας φ. πάντα ἢ κτ. "for in the nature of things it is in all cases. . ." 1. 23.

ὑπὸ . . λοιπόν] supr. § 9. "left us nothing to keep." (Madv. 115 a, r.) With the rhetorical turn κτήσασθαι δὲ δεῖ in place of "we have lost every thing," comp. 20. 115, τότε μὲν γὰρ ἡ πόλις ἡμῶν καὶ γῆς εὐπόρει καὶ χρημάτων, νῦν δ' εὐπορήσει.

§ 27.] For the emphatic position of ἦδη cf. 4. 8; 6. 33; 19. 19, 179 al.

τῶν πραγμάτων] "your objects," the deliverance of Olynthus.

ἀπ' αὐτῶν τῶν ἔργων] "judging solely from their acts," and not from reports or partial statements. Madv. 39. 2. Compare what is said in 4. 46, 47; also Thuc. 3. 38.

τὰς προφάσεις] "the excuses pleaded" by your generals; more fully dwelt on in 4. 25.

καθ' ὑμᾶς] "on your own part." ὑπάρξῃ in its constant sense of "being ready beforehand;" "unless you have first done your duty yourselves."

§ 28. εὐρίσκειν] here "to seek out;" "what do you suppose is the reason why all the generals you send out avoid *this* war, and seek out wars of their own?" αἰνίττεται εἰς Χάρητα. Schol. cf. 4. 24. Aesch. 2. 73. For the emphatic position of Ἀμφίπολις cf. 4. 29 and 43. Dind. in his last edition has introduced his conj. Ἀμφίπολιν, κὰν λ. into the text, omitting αὐτὴν with S.

κομιεῖσθε] "will recover it." ἐκεῖ] i. e. in the ἴδιοι πόλεμοι. cf. Ps. Dem. 13. 6.

τὰ . . λήματα] "ἄθλα sunt proemia belli honesti, λήματα quaestus

λήμματα τῶν ἐφεσθηκότων καὶ τῶν στρατιωτῶν, Λάμψακος Σίγειον, τὰ πλοῖα ἃ συλῶσιν. ἐπ' οὖν τὸ λυσιτελοῦν αὐτοῖς ἕκαστοι χωροῦσιν. 29. ὑμεῖς δέ, ὅταν μὲν εἰς τὰ πράγματα ἀποβλέψητε φαύλως ἔχοντα, τοὺς ἐφεσθηκότας κρίνετε, ὅταν δὲ δόντες λόγον τὰς ἀνάγκας ἀκούσητε ταύτας, ἀφίετε. περίεστι τοίνυν ὑμῖν ἀλλήλοις ἐρίζειν καὶ διεστάναι, τοῖς μὲν ταῦτα πεπεισμένοις τοῖς δὲ ταῦτα, τὰ κοινὰ δ' ἔχειν φαύλως. πρότερον μὲν γάρ, ὧ ἄνδρες Ἀθηναῖοι, εἰσεφέρετε κατὰ συμ-

belli inhonesti, τῆς ληστείας: λήμμα enim fere dicitur sensu deteriore." Schäf. cf. 5. 5; λαμβάνειν 7. 17; 8. 35 al. Lampsacus and Sigeum were taken by Chares and kept by him as his own. In 23. 139 it is represented as characteristic of all leaders of mercenaries that πόλεις καταλαμβάνοντες Ἑλληνίδας ἄρχειν ζητοῦσιν.

πλοῖα . . συλῶσιν] Grote, 11. 312. Dem. 8. 9, 24, 25; Aesch. 2. 72.

ἐπ' . . χωροῦσιν] "so they turn . . ." Lys. 31. 6, παρέντες τὸ τῆς πόλεως ἀγαθὸν ἐπὶ τὸ ἑαυτῶν ἴδιον κέρδος ἔλθοιεν.

§ 29. φ. ἔχοντα] "at the wretched state of your affairs."

τὰς ἀνάγκας] "on your allowing them to speak for themselves you hear these necessities pleaded;" supr. 27. Grote, 11. 312.

τοίνυν] "so the result is that . . while (δέ) the public interests are going to ruin."

πρότερον μὲν γάρ, κ.τ.λ.] This passage, on which a great deal of learning and ingenuity has been wasted, has nothing to do with the Symmories properly so called, but is merely, in explanation of what has preceded, a comparison between the organization of the two parties in the assembly (τοῖς μὲν . . τοῖς δέ,—hence ἐκατέρων), and that of the Symmories. At the head of each was an orator, under him a general whose acts he defended in the assembly, corresponding respectively

to the ἡγεμών and ἐπιμελητής of a Symmory proper. Attached to each of these (Ps. Dem. 13. 20, καὶ οἱ βοησόμενοι μεθ' ἐκατέρων τριακόσιοι), and representing the 300 richest citizens (cf. *Gr. and Rom. Ant.* s. v. εἰσφορά), was a body of partisans who shouted and applauded the speeches of their orators. (There is some doubt as to the reading. Bekk. has οἱ τριακόσιοι with S, which MS. alone has the art. On each side there was a body of partisans who stood to it in the same position as the 300 to the Symmories, and by a common idiom are identified with them. Dind. reads οἱ β. τριακόσιοι; which is possibly right.) The rest of the citizens were attached to one or the other, like the ordinary members of the Symmories, without voice or influence in the direction of things. The real meaning of the passage therefore is substantially the same as in 3. 30 sq. cf. Ps. Dem. 13. 20. Aesch. (3. 7) alludes to these alliances between the orators and the generals: μηδὲ τὰς τῶν στρατηγῶν συνηγορίας, οἳ πολὺν ἤδη χρόνον συνεργοῦντές τισι τῶν ῥητόρων λυμαίνονται τὴν πολιτείαν. cf. Thirl. 5. 243. "formerly you had boards for the property-tax, but now you have boards for politics. An orator is at the head of either party, and a general under him, and the 300 to shout; while the rest of you are attached some to one party, some to the other."

μορίας, νυνὶ δὲ πολιτεύεσθε κατὰ συμμορίας. | ῥήτωρ ἡγεμῶν ἐκατέρων, καὶ στρατηγὸς ὑπὸ τούτῳ, καὶ οἱ βοησόμενοι, οἱ τριακόσιοι· οἱ δ' ἄλλοι προσενέμεσθε οἱ μὲν ὡς τούτους οἱ δὲ ὡς ἐκείνους. 30. δεῖ δὴ ταῦτα ἐπανέντας καὶ ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένους | κοινὸν καὶ τὸ λέγειν καὶ τὸ βουλεύεσθαι καὶ τὸ πράττειν ποιῆσαι. εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε, τοῖς δ' ἀναγκάζεσθαι τριηραρχεῖν εἰσφέρειν στρατεύεσθαι, τοῖς δὲ ψηφίζεσθαι κατὰ τούτων μόνον, ἄλλο δὲ μὴδ' ὅτιοῦν συμπονεῖν, οὐχὶ γενήσεται τῶν δεόντων ὑμῖν οὐδὲν ἐν καιρῷ· τὸ γὰρ ἡδικημένον ἀεὶ μέρος ἐλλείψει, εἴθ' ὑμῖν τούτους κολάζειν ἀντὶ τῶν ἐχθρῶν περιέσται. 31. λέγω δὴ κεφάλαιον, πάντας εἰσφέρειν ἀφ' ὅσων ἕκαστος ἔχει, τὸ ἴσον· πάντας ἐξιέναι κατὰ μέρος, ἕως ἂν ἅπαντες στρατεύσῃσθε· πᾶσι

§ 30. δεῖ δὴ] “this then you must leave off, and becoming even now your own masters . .” cf. 4. 7.

κοινόν] “free to all.” Pl. *Meno* 91 B, ἀποφήναντας αὐτοὺς κοινούς τῶν Ἑλλήνων τῷ βουλομένῳ μαθηάμεν. Thuc. 2. 39.

τοῖς μὲν] i. e. the orators and generals. In 3. 31 the general term οἱ πολιτευόμενοι is used.

ὑμῶν depends on τυραννίδος, as in 18. 66, τυραννίδα τῶν Ἑλλήνων, “as if they were your lords and masters,” “as if in the exercise of lordship over you,” so that ἐν ὑπέρειτον καὶ προσθήκης μέρει γεγέννησθε. 3. 31.

τοῖς δ'] those referred to in οἱ ἄλλοι . .

ἀναγκάζεσθαι.] As the Strategist held a judicial court to decide disputes about the trierarchy and rating to the property-tax (cf. Ps. Dem. 42), and had to make out the list of those liable to serve, they would be able in many ways to help their friends, and throw the duties they ought to have performed upon others. Allusions are not unfrequent to abuses of their power over the κατάλογος. cf. Arist. *Eg.* 1369; *Pax* 1179. The ninth speech of Lysias is on a case of this kind: cf.

id. 25. 16.

τοῖς δὲ ψ.] i. e. the cliques who carried the votes to the assembly, and used their power to throw burdens as much as possible upon others.

τὸ . . μέρος] “the class aggrieved will constantly fail you,”—will not be able to perform the duties (τριηραρχεῖν &c.) unjustly thrown upon them. Compare what Dem. says in regard to the trierarchy before he introduced his law (B.C. 340). 18. 102 sq. 108, τὸ δ' αἴτιον, ἐν τοῖς πένησιν ἡ τριηραρχία· πολλὰ δὴ τὰ ἀδύνατα συνέβαινεν.

For περιέσται, “you will have to,” Sauppe reads ἔξεσται with S.

§ 31. κεφάλαιον] “I recommend then in sum that all should . .” 18. 213, τὸ δ' οὖν κεφάλαιον, ἡξίου . . 20. 78, ἐνὶ δὲ κεφαλαίῳ· μόνος οὐκ ἀπόλεσεν. Thuc. 6. 6.

τὸ ἴσον] “in equal proportion,” to obviate the hardships mentioned in the last section: cp. 18. 104, τὸ γιγνόμενον κατὰ τὴν οὐσίαν. On the whole passage see Böckh, *Publ. Econ.* 4, c. 9 ad fin.

κατὰ μέρος] “in turn;” the ἐκ διαδοχῆς of 4. 21.

τοῖς παριοῦσι λόγον διδόναι, καὶ τὰ βέλτιστα ὧν ἂν ἀκού-  
σητε αἰρεῖσθαι, μὴ ἂ ἂν ὁ δεῖνα ἢ ὁ δεῖνα εἶπη. καὶ ταῦτα  
ποιήτε, οὐ τὸν εἰπόντα μόνον παραχρήμα ἐπαινέσεσθε, ἀλλὰ  
καὶ ὑμᾶς αὐτοὺς ὕστερον, βέλτιον τῶν ὅλων πραγμάτων ὑμῖν  
ἐχόντων.

λ. διδόναι] “give a hearing.”  
supr. 29.

ὁ δ. ἢ ὁ δεῖνα] “what this person  
or that.” Don. 412, *ὁ δ.* No doubt  
Eubulus and his friends are meant.

ἐπαινέσεσθε] “alia [verba] sunt,  
quorum utraque forma usu trita est,  
veluti ἐπαινέσω et ἐπαινέσομαι, ἐγκω-  
μιάσω et ἐγκωμιάσομαι, ἀπολαύσω et

ἀπολαύσομαι, διώξω et διώξομαι.”  
Cobet (*Hydr. Fin. Or.* p. 29). I  
quote this to point out that Cobet is  
wrong in regard to ἀπολαύσω, which  
in Dem. would be the 1st aor. subj.,  
the only future known to him, Plato,  
&c. being ἀπολαύσομαι.

τῶν δ. πρ.] 1. 3.

ὑμῖν] “when you see.”



## ΟΛΥΝΘΙΑΚΟΣ Γ.

**ΥΠΟΘΕΣΙΣ.** Ἐπεμψαν βοήθειαν τοῖς Ὀλυνθίοις οἱ Ἀθηναῖοι, καὶ τι κατορθοῦν ἔδοξαν δι' αὐτῆς, καὶ ταῦτα αὐτοῖς ἀπηγγέλλετο. ὁ δὲ δῆμος περιχαρής, οἱ τε ῥήτορες παρακαλοῦσιν ἐπὶ τιμωρίαν Φιλίππου. δέδοικε τοίνυν ὁ Δημοσθένης μὴ θαρσύναντες, ὥς τὰ πάντα νενικηκότες καὶ ἱκανὴν βοήθειαν πεποιημένοι τοῖς Ὀλυνθίοις, τῶν λοιπῶν ὀλιγωρήσωσι. διὰ τοῦτο παρελθὼν ἐπικόπτει τὴν ἀλαζονείαν αὐτῶν καὶ πρὸς εὐλάβειαν σώφρονα τὴν γνώμην μεθίστησι, λέγων οὐ περὶ τῆς Φιλίππου τιμωρίας νῦν αὐτοῖς εἶναι τὸν λόγον, ἀλλὰ περὶ τῆς τῶν συμμάχων σωτηρίας· οἷδε γὰρ ὅτι καὶ Ἀθηναῖοι καὶ ἄλλοι πού τινες τοῦ μὲν μὴ τὰ οἰκεία προέσθαι ποιοῦνται φροντίδα; περὶ δὲ τὸ τιμωρήσασθαι τοὺς ἐναντίους ἤττον σπουδάζουσιν. ἐν δὲ τούτῳ τῷ λόγῳ καὶ τῆς περὶ τῶν θεωρικῶν χρημάτων συμβουλῆς φανερώτερον ἄπτεται, καὶ ἀξιόλυσθαι τοὺς νόμους τοὺς ἐπιτιθέντας ζημίαν τοῖς γράψασιν αὐτὰ γενέσθαι στρατιωτικά, ἢν' ἀδελὲς ἦ τὸ συμβουλευεῖν τὰ βέλτιστα. παραινεῖ δὲ καὶ ὕλως πρὸς τὸν τῶν προγόνων ζῆλον ἀναστῆναι καὶ στρατεύεσθαι σώμασιν οἰκείοις, καὶ ἐπιτιμῆσει πολλῇ κέχρηται κατὰ τοῦ δήμου τε ὥς ἐκκελυμένου καὶ τῶν δημαγωγῶν ὥς οὐκ ὀρθῶς προῖσταμένων τῆς πόλεως.

### 1. Οὐχὶ ταῦτ' ἀπείρται μοι γινώσκειν, ὦ ἄνδρες

**ARGUMENT.**—Ἐπεμψαν β.] Notwithstanding the earnest exhortations to personal service addressed to them by Demosthenes, the Athenians could not be induced to take the field themselves, but some time after the second speech was delivered sent out a body of mercenaries, the outfit and transport of which was it seems defrayed by the voluntary contributions of the richer citizens (21. 161). It gained some success (§ 36), which reported at Athens gave rise to the talk about punishing Philip mentioned at the beginning of the speech. To cor-

rect this idea, and show them the real state of the case, Demosthenes came forward with the third Olynthiac.

ἐπικόπτει] cf. Grote, II. 469.  
φανερώτερον] i. e. than in I. 19.  
cf. § 10 sq.

παραινεῖ] § 23 sq.  
προγόνων] § 23 sq.  
ἐπιτιμῆσει] § 30 sq.

§ 1. οὐχὶ ταῦτά] “not the same” (but different; the negative being privative, so that the expression forms a kind of litotes suggesting the reverse of what is actually said.

Ἀθηναῖοι, ὅταν τε εἰς τὰ πράγματα ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους αὐτοὺς ἀκούω τοὺς μὲν γὰρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὁρῶ γιγνομένους, τὰ δὲ πράγματα εἰς τοῦτο προήκοντα ὥστε ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς σκέψασθαι δέον. οὐδὲν οὖν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες ἢ τὴν ὑπόθεσιν, περὶ ἧς βουλευέσθε, οὐχὶ τὴν οὖσαν παριστάντες ὑμῖν ἀμαρτάνειν. 2. ἐγὼ δ' ὅτι μὲν ποτ' ἐξῆν τῇ πόλει καὶ τὰ αὐτῆς ἔχειν ἀσφαλῶς καὶ Φίλιππον τιμωρήσασθαι, καὶ μάλα ἀκριβῶς οἶδα· ἐπ' ἐμοῦ γάρ, οὐχὶ πάλαι γέγονε ταῦτα ἀμφότερα· νῦν μέντοι πέπεισμαι τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην,

So in this section οὐχὶ τὴν οὖσαν. 2. 3, οὐχὶ καλῶς. 4. 34, οὐχ ὥσπερ. Thuc. 6. 57, οὐ βραδίως διετέθη, Mitford's mistranslation of which is noticed by Thirl. 2. 69, note. cf. Jelf, 738. 2, obs. 1.) "thoughts suggest themselves when . . ."

παρίσταται] "it occurs to me," generally with δόξα (*Oed. Tyr.* 911), or τοῦτο (τόδε) Dem. 4. 17; Thuc. 6. 68. But as here in Thuc. 4. 95 παραστῇ δὲ μηδενὶ ὑμῶν ὥς . . Pl. *Phaed.* p. 58 E. cf. Dem. 6. 6.

εἰς . . πρὸς] a rhetorical variation, as in 2. 1. Aesch. 3. 168, εἰ μὲν . . πρὸς τὴν εὐφημίαν . . ἀποβλέπετε . . εἰ δ' εἰς τὴν φύσιν. The passage is obviously imitated in Sall. *Cat.* c. 52.

γιγνομένους] This is the regular word with λόγοι. cf. 6. 1; 9. 3 al.

εἰς τοῦτο πρ.] "are come to this." 1. 8.

ὥστε . . . δέον] Sauppe, after Klotz, supposes δέον to depend on ὁρῶ, and to be used after the preceding participle προήκοντα by a kind of attraction, as in Ps. Dem. 10. 40, where see the note. This is also Madvig's view (266 a, r. note 1). Dind. less plausibly understands εἶναι, or ἐστὶ; though δέον, προσήκον, &c., are often, it is true, used without the substantive verb. cf. Lys. 25. 7; Isae. 6. 50, ἰδεῖν ἃ οὐκ ἐξὸν αὐτῇ, "so that we must take

care we do not first suffer damage ourselves."

πεισόμεθα] Bekk. from Υ Ω; cet. πεισώμεθα. cf. on 1. 2, βοηθήσετε.

οὐδὲν . . ἄλλο . . ἢ] Madv. 2. 15 b, r. 1; Buttm. *Ind. Mid.* s. v. ἄλλος. In 8. 10 and 27; 9. 2 we have the full expression οὐδὲν ἄλλο ποιοῦσιν ἢ, in which passages Cobet (*Nouv. Lect.* p. 320) unnecessarily proposes to omit ποιοῦσιν. "those therefore who hold such language seem to me simply to commit the blunder of putting before you as the subject of your present deliberation what is not the real one"—"erat autem ἡ οὐσα ut Olynthii juvarentur." H. Wolf.

§ 2. καὶ μάλα ἄ.] "I know perfectly well." The *epitatic* use of καί, as in καὶ ἄνθρωπος 5. 15; καὶ μάλ' ὁρθῶς δοκεῖ 8. 48.

ἐπ' ἐμοῦ] "in my time," "within my memory." 2. 14; infr. 21.

τὴν πρώτην] "as the first step," "in the first instance." 4. 23. Compare for the gender τὴν ἄλλως, 3. 21; τὴν ὁρθήν, 8. 3; ἀπὸ πρώτης, Thuc. 1. 77; ἀπὸ τῆς ἰσῆς, id. 3. 40; ἐξ ἐναντίας, *Eth. Nic.* 8. 1. 6; ἐκ ταχείας, Soph. *Trach.* 395; ἐξ ἐκουσίας, ibid. 725, &c. Lobeck (*Paral. Gr.* p. 363), after pointing out that the feminine substantives generally supplied are in many cases not applicable, says very sensibly,

ὅπως τοὺς συμμάχους σώσομεν. ἐὰν γὰρ τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τρόπον τιμωρήσεται τις ἐκεῖνον ἐξέσται σκοπεῖν· πρὶν δὲ τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὄντινούν ποιεῖσθαι λόγον.

3. Ὁ μὲν οὖν παρὼν καιρός, ὧ ἄνδρες Ἀθηναῖοι, εἴπερ ποτέ, πολλῆς φροντίδος καὶ βουλῆς δεῖται· ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλευσαί χαλεπώτατον ἡγοῦμαι, ἀλλ' ἐκεῖν' ἀπορῶ, τίνα χρὴ τρόπον, ὧ ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν. πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύνοιδα, τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγένοι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν ἢ τῷ μὴ συνι-

"quare sic potius existimandum videtur, Graecos a notionibus simplicibus progressos maximeque obviis, quae sunt situs, viae et directionis, hinc similitudinem traduxisse ad actionum humanarum directiones et modos."

ὅπως . . σώσομεν] "I mean how we are to save," explaining τοῦτο. *Anab.* 4. 6. 10, τοῦτο παρασκευάσασθαι ὅπως ὡς ἄριστα μαχοῦμεθα. Jelf, 657. 2 b. S has σώσωμεν here, as above πεισώμεθα.

ἐὰν γάρ] "when this has been effectively secured we (Jelf, 653) may then go on (καί) to consider the question how we are to punish him; but before we have laid the foundation rightly (2. 10, τὰς ἀρχὰς καὶ τὰς ὑποθέσεις), I consider it idle to say any thing whatever about the end,"—before we have saved Olynthus, it is idle and worse than idle to talk about punishing Philip.

§ 3. οὖν] as 1. 2. With εἴπερ ποτέ, if any thing is to be understood, we must supply ἔδει, "if ever crisis did." On the omission of εἶναι with χαλεπώτατον see note to 2. 1.

ἐκεῖν' ἀπορῶ] *Madv.* 27 a. "but what I am doubtful about is . . ."—ἐκεῖνο referring to what follows, as in 2. 24 and *passim*.

ἐξ ὧν . . σύνοιδα] "I am convinced by what I have seen and heard." 4. 24, οἷδ' ἀκούων: *ibid.* § 3, and so perpetually in the orators in reference to facts of history, appeal being never made to books or the knowledge derived from them.—σύνοιδα is often used without a dat. in the sense of *personal knowledge or observation*, as opposed to *hearsay*. *Thuc.* 1. 73, τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες. . . τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ἐύνιστε. *Dem.* 20. 13, οὐκ οἷδ' (= οἷδ' ἀκούων, "have heard") οὐδὲ λέγω φλαῦρον οὐδὲν οὐδὲ σύνοιδα, where see F. A. Wolf. *Oed. Tyr.* 704. *Buttm. Ind. Mid.* s. v. Here therefore it belongs more strictly to παρών.

πραγμάτων] "your advantages," "your interests have escaped you."

5. 2; 18. 33; 19. 123.

βούλεσθαι] as *infr.* § 11; on the other hand ἐθέλειν, § 14; 9. 4, with the usual distinction between the words. He had already told them all this in 15. 1. cf. also 23. 145.

ἢ (so *Bekk. st.*; *Dind.* has οὐ) depending on the comparative τὰ πλείω. *Soph. Antig.* 313. "in more instances from a want of disposition to do your duty than from ignorance of it."

έναι. ἀξιῶ δὲ ὑμᾶς, ἂν μετὰ παρρησίας ποιῶμαι τοὺς λόγους, ὑπομένειν, τοῦτο θεωροῦντας εἰ τάληθῇ λέγω, καὶ διὰ τοῦτο, ἵνα τὰ λοιπὰ βελτίω γένηται· ὁρᾶτε γὰρ ὡς ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα.

4. Ἀναγκαῖον δὲ ὑπολαμβάνω μικρὰ τῶν γεγενημένων πρῶτον ὑμᾶς ὑπομνήσαι. μέμνησθε, ὦ ἄνδρες Ἀθηναῖοι, ὅτ' ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἑραῖον τείχος πολιορκῶν. τότε τοίνυν μὴν μὲν ἦν μαιμακτηριῶν, πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου παρ' ὑμῖν ἐψηφίσασθε τετταράκοντα τριῆρεις καθέλκειν καὶ τοὺς μέχρι πέντε καὶ τετταράκοντα ἐτῶν αὐτοὺς ἐμβαίνειν καὶ τάλαντα ἐξήκοντα εἰσφέρειν. 5. καὶ μετὰ ταῦτα διελθόντος τοῦ ἐνιαυτοῦ τούτου ἑκατομβαιῶν μεταγειντιῶν βοηδρομιῶν· τούτου τοῦ μηνὸς μόγις μετὰ τὰ μυστήρια

μετὰ π.] 2. 3.

ποιῶμαι τοὺς λ.] = λέγω. Conate accusatives might similarly be substituted for most if not all Greek verbs. cf. Cobet, *Nov. Lect.* p. 259.

ὑπομένειν] "bear with me."

διὰ τοῦτο] "with a view to things being better for the future," "to future amendment." On this sense of διὰ cf. Mr. Shilleto's note *De F. Leg.* § 291.

πρὸς χ. δ.] see on § 22; 4. 38; Aesch. 3. 127, τάληθες ἐρῶ· τὸ γὰρ αἰεὶ πρὸς ἡδονὴν λεγόμενον οὕτως τὴν πόλιν διατίθεικεν.

εἰς πᾶν . . μ.] τὰ παρόντα cannot strictly be said to have προελήλυθε. The meaning is "our affairs have gone on from bad to worse till now they are in an utterly wretched state." cf. 6. 2; 9. 2. Thuc. 7. 55, ἐν παντὶ δὴ ἀθυμίας ἦσαν. Dem. 22. 16, εἰς τοῦτ' ἐληλύθει τοῦ νομίζειν. Madv. 49 b and r. 1.

§ 4.] μικρά = ὀλίγα, as in § 14; 18. 270, &c. cf. Lyc. § 20 βραχεῖα . . διαλεχθῆναι. Both accusatives of course follow ὑπομνήσαι, as in 18. 17 (where Bekk. now, wrongly I think, follows S in omitting ὑμᾶς),

and 19. 25. West. needlessly takes μικρά in an adverbial sense.

μέμνησθε . . ὅτ'] "you remember when P. was reported to you . ."

14. 7; Thuc. 2. 21. Madv. 178 a, r. 5, note.

τρίτον . . ἔτος] "some three or four years ago." Madv. 30, r. See Thirl. 5. 301; Grote, II. 428.

τοίνυν] "well, it was then . ."

παρ' ὑμῖν] "in a long and excited debate in the assembly." cf. Aesch. 2. 72. Observe the singular γιγνομένου without reference to λόγων, as in *Ranae* 24, αὐτός, τὰ παιδί, ἢ γυνή, Κηφισοφῶν ἐμβὰς καθίσθω. Dem. 19. 24; 21. 13, λόγων καὶ λαιδορίας γιγνομένης.

μέχρι] "up to," "under;" 4. 21, ἐξ ἧς ἂν τινος ἡλικίας. The urgency of the occasion was shown by their calling out all the citizens (αὐτοὺς) liable to foreign service.

§ 5. ἑκατομβαιῶν, κ.τ.λ.] "Hecatombaeon, M., B., came; . . ." Compare the form of sentence in Aesch. 3. 62, μετὰ ταῦτα ἐπήει δ' χρόνος· Θεμιστοκλῆς ἄρχων· ἐνταῦθ' . .

τούτου τοῦ μηνός] "in the course of the last-named month you re-



δέκα ναῦς ἀπεστείλατε ἔχοντα κενὰς Χαρίδημον καὶ πέντε τάλαντα ἀργυρίου. ὥς γὰρ ἡγγέλθη Φίλιππος ἀσθενῶν ἢ τεθνεώς (ἦλθε γὰρ ἀμφότερα), οὐκέτι καιρὸν οὐδένα τοῦ βοηθεῖν νομίσαντες ἀφείτε, ὧ ἄνδρες Ἀθηναῖοι, τὸν ἀπόστολον. ἦν δ' οὗτος ὁ καιρὸς αὐτός· εἰ γὰρ τότε ἐκείσε ἐβοηθήσαμεν, ὥσπερ ἐψηφισάμεθα, προθύμως, οὐκ ἂν ἡνώχλει νῦν ἡμῖν ὁ Φίλιππος σωθεῖς.

6. Τὰ μὲν δὴ τότε πραχθέντα οὐκ ἂν ἄλλως ἔχοι· νῦν δ' ἑτέρου πολέμου καιρὸς ἦκει τις, δι' ὃν καὶ περὶ τούτων ἐμνήσθην, ἵνα μὴ ταῦτά πάθῃτε. τί δὴ χρῆσόμεθα, ὧ ἄνδρες Ἀθηναῖοι, τούτῳ; εἰ γὰρ μὴ βοηθήσετε παντὶ σθένει κατὰ τὸ δυνατόν, θεάσασθε ὃν τρόπον ὑμεῖς ἐστρατηγηκότες πάντα ἔσεσθε ὑπὲρ Φιλίππου. 7. ὑπῆρχον Ὀλύνθιοι δυνάμιν τινα κεκτημένοι, καὶ διέκειθ' οὕτω τὰ πράγματα· οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὔτοι Φίλιππον. ἐπράξαμεν

luctantly after the mysteries celebrated during nine days, from 15th to the 23rd of Boëdromion, which answered to the latter half of September and former half of October.

κενὰς] i. e. πολιτικῆς βοηθείας, Schol. ὅ ἐστι ξένους ἀντὶ Ἀθηναίων ἐχούσας, as another Schol. says. They were handed over to Charidemus to be manned by his mercenaries. The resolution αὐτοὺς ἐμβαίνειν had therefore fallen to the ground; a proof of what he said in § 3; cf. 4. 43. Grote, II. 429.

ἦλθε] “for both reports came.” Sauppe says “raro de nuntiis allatis.” cf. Thuc. I. 61; 3. 33; 8. 96; also Thuc. 6. 104, ἀγγελίαι ἐφοίτων.

καιρὸν . . τοῦ β.] “occasion for succours.” Thuc. 5. 13, νομίσαντες οὐδένα καιρὸν (sc. τοῦ ἄγειν τὴν στρατιάν) εἶναι ἔτι.

ἀφείτε] Bekk. with γ; ἀφίετε F S, Sauppe; cet. ἀφήκατε. Dind. ἡφίετε. cf. Cobet, *Nov. Lect.* p. 378.

ὁ κ. αὐτός] “the opportunity itself,” “the very opportunity.”

οὐκ ἂν ἡνώχλει] “Philip would

not have escaped to trouble us now,” “to trouble us as he is doing.” I. 9, ἂν ἐχρώμεθα.

§ 6. οὐκ . . ἔχοι] “cannot be altered.” cf. 18. 192.

καιρὸς . . τις] if not such a golden opportunity as the one we neglected, yet one of considerable value and importance.

δι' ὃν] “the reason why.”

τί . . χρῆσόμεθα] Madv. 21, r. 1.

εἰ γάρ] “because if . .” With the fulness of expression in παντὶ σθ. κατὰ τὸ δ. comp. Thuc. 5. 23. Pl. *Rep.* 458 E, εἰς δυνάμιν ὃ τι μάλιστα. West. quotes from an inscription βοηθεῖν καὶ κατὰ γῆν καὶ κατὰ θάλατταν παντὶ σθένει κατὰ τὸ δυνατόν.

ἐστρ. . . ἔσεσθε] a fut. exact; “observe how you will have conducted the whole war for the benefit of Philip.”

§ 7. ὑπῆρχον] “there were the O. possessed of some (2. 1) power.”

ἐθάρρει] “was without fear of,” “trusted.” Pl. *Phaedr.* 239 B, τὸ γὰρ τοιοῦτον σῶμα . . οἱ ἐχθροὶ θαρροῦσιν. Madv. 22 b.

ἐπράξαμεν] “we effected,” “con-

ἡμεῖς κακεῖνοι πρὸς ἡμᾶς εἰρήνην· ἦν τοῦτο ὥσπερ ἐμπό-  
 δισμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγάλην ἐφορμεῖν  
 τοῖς ἑαυτοῦ καιροῖς διηλλαγμένην πρὸς ἡμᾶς. ἐκπολεμῶσαι  
 δεῖν ὠόμεθα τοὺς ἀνθρώπους ἐκ παντὸς τρόπου· καὶ ὁ πάντες  
 ἐθρύλουν, τοῦτο πέπρακται νυνὶ ὁπωσδήποτε. 8. τί οὖν  
 ὑπόλοιπον, ὦ ἄνδρες Ἀθηναῖοι, πλὴν βοηθεῖν ἐρρωμένως  
 καὶ προθύμως; ἐγὼ μὲν οὐχ ὀρώ· χωρὶς γὰρ τῆς περιστάσης  
 ἂν ἡμᾶς αἰσχύνης εἰ καθυφείμεθά τι τῶν πραγμάτων, οὐδὲ  
 τὸν φόβον. ὦ ἄνδρες Ἀθηναῖοι, μικρὸν ὀρώ (τὸν τῶν μετὰ  
 ταῦτα) ἐχόντων μὲν ὡς ἔχουσι Θηβαίων ἡμῖν, ἀπειρηκότων δὲ

cluded," an effective aorist expressing the conclusion of the πράττειν. So δοῦναι, κτήσασθαι, θανεῖν, &c. are effective aorists to διδόναι, κτᾶσθαι, θνήσκειν, &c. This is the reverse of that use of the tense noticed on 2. 9—18. 162, πρᾶξαι ταύτην τὴν φιλίαν. *ibid.* 310.

ἡμεῖς] sc. πρὸς ἐκείνους. Lys. 24. 14 (Cobet) οὐθ' ὑμεῖς τούτῳ τὴν αὐτὴν ἔξετε γνώμην, οὐθ' οὗτος (sc. ὑμῖν) εἰς ποιῶν. cf. the fuller expressions in 4. 24; 9. 9. Schäfer cannot be right in taking πρὸς ἡμᾶς as = πρὸς ἀλλήλους, "unter uns;" in this case αὐτοὺς could not be dispensed with. cf. Grote, II. 496; Dem. 23. 109.

ἐφορμεῖν] explaining τοῦτο. "for this was an obstacle, as it were, and annoyance to P. that a great city reconciled to us should be on the watch for the opportunities he offered," "opportunities against him," like a hostile fleet (Thuc. 2. 89). 23. 173, καιροφυλακεῖ τὴν πόλιν. 8. 42, τοῖς δ' ἑαυτοῦ καιροῖς . . ἐφεδρεύειν. Thuc. 6. 86, ὅτ' ἂν καιρὸν ἐκάστου λάβωσιν.

For ἐκπολεμῶσαι Dind. has ἐκπολεμῆσαι from S, as in 1. 7.

ἐθρύλουν] 1. 7. "νυνὶ τοῦτο S in F post νυνὶ erasum quippiam." Bekk. The demonstrative would then be out of its natural place at the head of the sentence, which can only take place when some other word requires special emphasis, which is not the case here.

ὁπωσδήποτε] "hoc nunc factum est ratione quam commemorare nihil attinet." Schäf. "somehow or other," i. e. γέγονεν αὐτόματον, as he says in 1. 7.

§ 8. ἐγὼ μὲν] This is one of the cases in which the second proposition which ought to answer to μὲν "must be considered as having completely vanished, [so that] μὲν is used alone (like the Lat. *quidem*) to isolate a person or thing, and remove any thing which might else be expected." Buttm. *Gr. Gr.* p. 426.

περιστάσης ἂν = ἡ περιέστη ἂν. Madv. 184 a. Bekk. st. now follows F ὕ in omitting τῶν, which he had in brackets; φόβος in that case will be the "object of fear," "danger." I follow Dind. in retaining τῶν. "for independently of the disgrace that would cover us if we compromised (through indolence or other unworthy motive) any of our interests, I see that the consequences also are not a little to be feared." ὁ φ. ὁ τῶν μετὰ ταῦτα, "causa timendi quae inest in iis quae futura sunt."

μικρόν] without ὄντα. cf. 4. 18. ἐχόντων . . ὡς ἔχουσι] an euphemistic mode of expression, especially common in the tragic writers. Aesch. *Agam.* 66; *Oed. Col.* 326, &c. cf. Herm. *Vig.* p. 703. "seeing the T. stand affected to us in the way you know." 5. 15, Θηβαίους, οὐχ ὡς ἡδιστα ἔχουσι πρὸς ἡμᾶς: *ib.*

χρήμασι Φωκέων, μηδενὸς δ' ἐμποδῶν ὄντος Φιλίππῳ τὰ παρόντα καταστρεφάμενῳ πρὸς ταῦτα ἐπικλίνει τὰ πράγματα. 9. ἀλλὰ μὴν εἴ τις ὑμῶν εἰς τοῦτο ἀναβάλλεται ποιήσῃν τὰ δέοντα, ἰδεῖν ἐγγύθεν βούλεται τὰ δεινὰ, ἐξὸν ἀκούειν ἄλλοθι γιγνόμενα, καὶ βοηθοὺς ἑαυτῷ ζητεῖν, ἐξὸν νῦν ἐτέροις αὐτὸν βοηθεῖν· ὅτι γὰρ εἰς τοῦτο περιστήσεται τὰ πράγματα ἂν τὰ παρόντα προώμεθα, σχεδὸν ἴσμεν ἅπαντες δήπου.

10. Ἄλλ' ὅτι μὲν δὴ δεῖ βοηθεῖν, εἴποι τις ἄν, πάντες ἐγνώκαμεν, καὶ βοηθήσομεν· τὸ δὲ ὅπως, τοῦτο λέγε. μὴ τοῖνυν, ὦ ἄνδρες Ἀθηναῖοι, θαυμάσητε ἂν παράδοξον εἶπω τι τοῖς πολλοῖς. νομοθέτας καθίσατε. ἐν δὲ τούτοις τοῖς

§ 18. The feeling was fully reciprocated 14. 33, διὰ τὸ μισεῖν αὐτοῦς : ib. § 34; 18. 18, Θηβαίοις δ' ὁτιοῦν ἂν ἐφησθῆναι παθοῦσιν.

ἀπειρ. χρήμασι] "the resources of the P. (gained by the appropriation of the treasures of Delphi, Grote, 11. 415) are exhausted." He alludes to their weakness also in 1. 26. Aesch. 2. 131, κατέστησαν μὲν (the Phocian τύραννοι) εἰς τὴν ἀρχὴν τολμήσαντες τῶν ἱερῶν χρημάτων ἄψασθαι . . . κατελύθησαν δ' ἀπορία χρημάτων, ἐπειδὴ κατεμισθοφόρησαν τὰ ὑπάρχοντα. With the dat. χρήμασι expressing the thing in which the exhaustion was felt comp. Isocr. 4. 92, καὶ ταῖς ψυχαῖς νικῶντες τοῖς σώμασιν ἀπείπον. Eur. Bacch. 683, ἧδον δὲ πᾶσαι σώμασιν παρειμέναι. Oed. Tyr. 25.

τὰ παρόντα] "what he is engaged with," "what is before him (Olynthus) from turning to matters here,"—from marching against us. He had used the same argument in 1. 12 and 25.

ἐπικλίνει intransitive, as ἀπέκλινεν in 1. 13.

§ 9. εἰς τοῦτο] emphatic by position. 1. 1, ὅτε τοῖνυν τοῦθ' οὕτως ἔχει. 4. 29; 9. 2, εἰς τοῦτο.

ποιήσῃν] Madv. 171. 2. 3. Don. p. 408, "is putting off doing his duty till then."

ἐγγύθεν] as Soph. Phil. 656, ἀρ' ἔστιν ὥστε καγγύθεν θεῶν λαβεῖν.

περιστήσεται] "for that *this* is what matters will come to if we throw away the present chance we are all pretty well aware of course." δήπου stands at the end of the sentence also in § 17.

§ 10. τὸ δὲ ὅπως] "we are all resolved, and will do so, only tell us *how*." 37. 34, τὸ δ' ὅπως ὑμεῖς σκοπεῖτε.

παράδοξον] an example of προδιόρθωσις. cf. 9. 5; 14. 24. It often appears in the form of a request that his hearers will not be offended at what the speaker is about to say. 5. 15; 18. 199; 19. 227; 23. 144.

καθίσατε] libri καθίστατε, and so Franke. But καθίζω is the technical word in this case; 24. 25, σκέψασθε καθ' ὃ τι τοὺς νομοθέτας καθιεῖτε. ib. 26 and 27, τοὺς πρυτάνεις . . . καθίσαι νομοθέτας αἴριον. On the nomothetae see Gr. and Rom. Ant. s. v.

ἐν] "in consessu s. concilio N." Schäf.; it being the rule that τῶν νόμων τῶν κειμένων μὴ ἐξεῖναι λῦσαι μηδένα, ἐὰν μὴ ἐν νομοθέταις, 24. 33—a passage which also illustrates the use of ἐν here. cf. Aesch. 3. 39: "appoint law-makers, and at their session do not enact . ." The middle θῆσθε is used because the L.

νομοθέταις μὴ θῆσθε νόμον μηδένα (εἰσὶ γὰρ ἱκανοὶ ὑμῖν), ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε. λέγω δὲ τοὺς περὶ τῶν θεωρικῶν, 11. σαφῶς οὕτωςί, καὶ τοὺς περὶ τῶν στρατενομένων ἐνίους, ὧν οἱ μὲν τὰ στρατιωτικὰ τοῖς οἴκοι μένουσι διανέμουσι θεωρικά, οἱ δὲ τοὺς ἀτακτοῦντας ἀθῶους καθιστᾶσιν, εἴτα καὶ τοὺς τὰ δέοντα ποιεῖν βουλομένους ἀθυμοτέρους ποιοῦσιν. ἐπειδὴν δὲ ταῦτα λύσητε καὶ τὴν τοῦ τὰ βέλτιστα λέγειν ὁδὸν παράσχητε ἀσφαλῆ, τῆν-καῦτα τὸν γράψοντα ἅ πάντες ἴστε ὅτι συμφέρει ζητεῖτε. 12. πρὶν δὲ ταῦτα πράξαι, μὴ σκοπεῖτε τίς εἰπὼν τὰ βέλτιστα ὑπὲρ ὑμῶν ὑφ' ὑμῶν ἀπολέσθαι βουλήσεται οὐ

were representatives of the people who through them passed laws for themselves.

λέγω δέ] Sauppe omits δέ with S pr. m. On the subject of the Theoric Fund see Thirl. 5. 300; Grote, 11. 491.

§ 11. σ. οὕτωςί] “sic ut nunc aperte, claris verbis dico h. e. sine ullâ conditione et exceptione.” Schäf. “just plainly.” This use of οὕτωςί is very common in Dem. 18. 11, ἀνέδην οὕτωςί: ib. 136, φανερώς οὕτωςί: 19. 36; 21. 99, ἀπλῶς οὕτωςί: ib. 119; also, though less frequently, οὕτωςί precedes the adverb; 35. 25 and 27. Buttm. *Ind. Mid.* s. v.

ἐνίους] a corrective apposition, as 18. 12, περὶ ὧν ἐνίων. Xen. *Rep. Ath.* 1. 11, ἐῷσι τοὺς δούλους τρυφᾶν αὐτόθι . . ἐνίους. Thuc. 1. 6, ἐν τοῖς βαρβάροις ἔστιν οἷς.

οἱ μὲν] i. e. οἱ περὶ τῶν θ.

θεωρικά] “as show-money,” “theatre-money.” T has here ὡς θ., an interpretative addition by the copyist.

τοὺς ἀ.] not “the disorderly,” but those who did not παρέσχον μετὰ τῶν ἄλλων ἑαυτοὺς τάξει (Lys. 14. 7); “shield from punishment those who shirk service.” The orator cannot here, I think, refer, as Sauppe supposes, to the laws

which exempted certain classes of persons (e. g. the farmers of the tolls, choreutae, &c. 21. 15) from service. This would still leave ἀτακτοῦντας very imperfectly explained. We must therefore suppose that certain laws had been passed since the citizens had become disinclined to serve, under which on one plea or another evasion had become easy and common.

εἴτα] “and thus.” 1. 12.

ἀθυμοτέρους] T and some other MSS. have βραθυμοτέρους, which Schäfer prefers. But the received reading seems to suit τοὺς βουλομένους better, and is put beyond dispute by Dem. 23. 194, ὡς ὠρμηκότα νῦν τὸν ἄνθρωπον φίλον εἶναι καὶ βουλομένον τι ποιεῖν ἀγαθὸν τὴν πόλιν εἰς ἀθυμίαν τρέψομεν. Thuc. 1. 71. 4.

ταῦτα] referring to νόμους. 2. 15. Madv. 99 a; “these enactments.”

τῆν-καῦτα] emphatic; “then,” and not till then. supr. § 2, τότε.

ἄ] What these propositions were he states more distinctly in § 34.

§ 12. ὑφ' . . ἀπολέσθαι] cf. 2. 26; Lys. 13. 73, ὑπ' Ἀγοράτου ἀπέθανεν. With ὑπὲρ ὅ. ὑφ' ὅ. compare 4. 50. “but before doing this do not look to see who will be ready to propose the best measures for you, and be



γὰρ εὐρήσετε, ἄλλως τε καὶ τούτου μόνου περιγίγνεσθαι μέλλοντος, παθεῖν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα καὶ γράψαντα, μηδὲν δὲ ὠφελῆσαι τὰ πράγματα, ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτι ἢ νῦν τὸ τὰ βέλτιστα λέγειν φοβερώτερον ποιῆσαι. καὶ λύειν γε, ὧς ἄνδρες Ἀθηναῖοι, τοὺς νόμους δεῖ τούτους τοὺς αὐτοὺς ἀξιοῦν οἷπερ καὶ τεθείκασιν. 13. οὐ γάρ ἐστι δίκαιον τὴν μὲν χάριν, ἣ πᾶσαν ἔβλαψε τὴν πόλιν, τοῖς τότε θεῖσιν ὑπάρχειν, τὴν δ' ἀπέχθειαν, δι' ἧς ἂν ἅπαντες ἄμεινον πράξαιμεν, τῷ νῦν τὰ βέλτιστα εἰπόντι ζημίαν γενέσθαι. πρὶν δὲ ταῦτα εὐτρεπίσαι, μηδαμῶς, ὧς ἄνδρες Ἀθηναῖοι, μηδένα ἀξιοῦτε τηλικούτον εἶναι παρ' ὑμῖν ὥστε τοὺς νόμους τούτους παραβάντα μὴ δοῦναι δίκην, μηδ' οὕτως ἀνόητον ὥστε εἰς προὔπτου κακὸν αὐτὸν ἐμβαλεῖν.

14. Οὐ μὴν οὐδ' ἐκείνὸ γ' ὑμᾶς ἀγνοεῖν δεῖ, ὧς ἄνδρες Ἀθηναῖοι, ὅτι ψήφισμα οὐδενὸς ἀξιὸν ἐστίν, ἂν μὴ προσγένηται τὸ ποιεῖν ἐθέλειν τά γε δόξαντα προθύμως ὑμᾶς. εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν ἢ ὑμᾶς ἀναγκάζειν ἢ προσήκει πράττειν ἢ περὶ ὧν ἂν γραφῇ διαπραξασθαι, οὐτ'

destroyed by you for so doing (for his pains); especially as the only result would be for the person who advised and proposed these measures to suffer . . .” Observe the absence of the article with the infinitive after a demonstrative in the genitive. cf. 6. 3; Madv. 157.

μᾶλλον . . . φ.] “more dangerous still than it is.” Madv. 93 c. Don. p. 392.

καὶ . . . γε] 6. 29. “and you ought too . . .,” “aye, and you ought to require . . .”

οἷπερ] as distinguished from οἷτινες refers to distinct persons (here Eubulus and his friends), and serves to identify them. The young student should notice the καί after οἷπερ, which is even found when a negative precedes. Thuc. 2. 13. 1; 5. 13; 6. 68, οὐκ ἀπολέκτους ὥσπερ καὶ ἡμῖς.

§ 13. τὴν . . . χάριν] “should continue to enjoy the popularity . . .”

ἀπέχθειαν] “the displeasure,” which would be incurred (6. 3) by proposing measures which would lead to the advantage of all.

εὐτρεπίσαι] “set this right.”

1. 13.

δοῦναι δίκην] as in the case of Apollodorus. Grote, II. 485.

§ 14. τὸ . . . ἐθέλειν] “unless there be added a willingness on *your part* to execute heartily at least what you determine.” With the rhetorical position of ὑμᾶς comp. 18. 299, οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγώ, and infr. § 17; 19. 19, ἥδη, &c.

ἂν γραφῇ] Bekk. from T and “corr. S.” ἄν γραφῇ F; cet. γράφει: Sauppe from conj. ἐγράφη: Dind. and West. γραφείη. Schäfer proposed γράφει as referring to

ἂν ὑμεῖς πολλὰ ψηφίζομενοι μικρά, μᾶλλον δ' οὐδὲν ἐπράττετε τούτων, οὔτε Φίλιππος τοσοῦτον ὑβρίζει χρόνον· πάλαι γὰρ ἂν ἕνεκά γε ψηφισμάτων ἐδεδώκει δικην. 15. ἀλλ' οὐχ οὕτω ταῦτ' ἔχει· τὸ γὰρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν ὕστερον ὢν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρεῖττον ἐστίν. τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει· καὶ γὰρ εἰπεῖν τὰ δέοντα παρ' ὑμῖν εἰσίν, ὧ ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γινῶναι πάντων ὑμεῖς ὀξύτατοι τὰ ῥηθέντα, καὶ πρᾶξαι δὲ δυνήσεσθε νῦν, ἐὰν ὀρθῶς ποιῇτε. 16. τίνα γὰρ χρόνον ἢ τίνα καιρὸν, ὧ ἄνδρες Ἀθηναῖοι, τοῦ παρόντος βελτίω ζητεῖτε; ἢ πότε ἂ δεῖ πράξετε, εἰ μὴ νῦν; οὐχ ἅπαντα μὲν ἡμῶν προεῖληφε τὰ χωρία ἄνθρωπος, εἰ δὲ καὶ ταύτης κύριος τῆς χώρας γενήσεται, πάντων αἰσχιστα πεισόμεθα; οὐχ οὖν, εἰ πολεμήσαιεν, ἐτοίμως σώσειν ὑπισχνούμεθα, οὗτοι νῦν

“certa quaedam ψηφίσματα, i. e. τὰ ἐψηφισμένα contra Macedonem,” comparing the expressions ὁ νόμος κελεύει, λέγει, &c., which are obviously very different and inapplicable to the present case. To the hearers of Dem. τὸ ψ. γράφει could only mean “he proposes the decree.” Translate “to compel you either to perform your duty, or execute the objects about which they may have been proposed.”

μικρά] sup. § 4.

ἕνεκά γε ψ.] Don. p. 527.

§ 15. οὕτω] emphatic, as in 20. 113, ἐστι δ' οὐχ οὕτω ταῦτ' ἔχοντα—“for action though subsequent to speaking and voting in order of time, is prior and superior to them in efficacy.” Madv. 40. This passage seems to be imitated in Sall. Jug. 85, “homines praeposteri; nam gerere quam fieri tempore posterius, re atque usu prius est.”

γινῶναι . . . ὀξύτατοι] cf. Thuc. 3. 38, “for there both are persons among you able to advise what is needful, and you are quickest of all men at understanding what is said, aye, and you will be able to carry it into effect too if you act rightly” (see note to 4. 5).

καὶ . . . δέ] “and . . . also,” “and what is more.” Examples of this collocation of the particles are pretty numerous in Dem. 9. 70; 18. 215, &c. It is not unknown to the tragic writers, though Porson (on *Orest.* 614) denies that it is found in them. *Prom.* 975; *Pers.* 149. 538; *Eum.* 65, &c.

§ 16. τὰ χωρία] 1. 9 and 12: “our fortified posts,” “our strongholds.”

ταύτης] i. e. which is the subject of debate. 1. 12; infr. 24, ταύτην τὴν χώραν.

πάντων] masculine, as in 23. 220, εἰ ἵστε ὅτι πάντων παρανομώτατα εἴρηκεν. 27. 18, ἀναισχυντότατ' ἀνθρώπων. “incur the deepest disgrace.”

πολεμήσαιεν] Some inferior MSS. have πολεμήσειεν ἐκείνος. It is strange that Schäfer should have adopted this reading, as it certainly weakens the force of the passage. What Dem. says is, “are not they whom you wished to see at war with Philip (1. 7; sup. 7), and whom you promised not merely to help but promptly protect, assailed with war? You promised them protection if they went

πολεμοῦνται; οὐκ ἐχθρός; οὐκ ἔχων τὰ ἡμέτερα; οὐ βάρβαρος; 17. οὐχ ὅ τι ἂν εἴποι τις; ἀλλὰ πρὸς θεῶν πάντα ἐάσαντες καὶ μόνον οὐχὶ συγκατασκευάσαντες αὐτῷ τότε τοὺς αἰτίους, οἵτινές εἰσι, τούτων ζητήσομεν; οὐ γὰρ αὐτοί γ' αἴτιοι φήσομεν εἶναι, σαφῶς οἶδα τοῦτ' ἐγώ. οὐδὲ γὰρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὐδεὶς ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν πλησίον καὶ πάντων μᾶλλον, ἡττηνται δ' ὅμως διὰ πάντας τοὺς φυγόντας δῆπου· μένειν γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἂν. 18. καὶ νῦν οὐ λέγει τις

to war, are you not bound in honour to assist them now they are in serious danger?" This form of the 1st aor. opt. is common enough in Dem. 9. 36, φήσαιεν: 14. 25, εἰσενέγκαιεν . . . δόξαιεν . . . ὁμολογήσαιεν.

On πολεμοῦνται see Madv. 36 a, r. 4. West. and Sauppe read πολεμοῦσιν from S pr. m. according to Sauppe. But Dindorf's note is "πολεμοῦσιν pro πολεμοῦνται S ab recentiore correctore habet."

ἔχων] cf. infr. § 25.

βάρβαρος] The same thing is said or implied in § 20; 9. 25 and 31; 19. 305. See the just remarks of Thirlwall on this point 5. 522. The Hellenic origin of the royal family of Macedon was admitted on all hands: Herod. 8. 137; 9. 45, Thuc. 2. 99; 5. 80. Isocr. 5. 32 says to Philip Ἄργος μὲν γὰρ ἐστὶ σοι πατρίς, Θηβαῖοι δὲ τὸν ἀρχηγὸν (Hercules) τοῦ γένους ὑμῶν τιμῶσιν.

§ 17. οὐχ ὅ τι ἂν εἴποι] "is he not any thing one could say of him?" "is he not any thing you like to call him?" Sauppe needlessly reads from conj. ὅ τι ἂν εἴπη τις, "quidcunque quis dixerit." He might have quoted 19. 73, ὅσα γὰρ νῦν ἐρεῖ περὶ τῶν Φωκίων . . . ὥς ἀσεβεῖς εἰσιν, ὥς ὅ τι ἂν δῆ ποτ' αὐτῶν κατηγορῇ. With the sentence comp. Ps. Dem. 25. 63, οὐκ ἀσεβής; οὐκ ὠμός; οὐκ ἀκάθαρτος; οὐ συκο-

φάντης;

τότε] emphatic, as *τηνικαῦτα* § 11. Madv. 175 a; "but in heaven's name after letting all (that Philip has taken from us) go and all but helping him to gain them (§6), shall we then inquire who are the parties to blame for all this?"

τοὺς αἰτ., οἵτινές εἰσι] Madv. 191.

οὐ γάρ, κ.τ.λ.] "for of course we will not admit that we are ourselves to blame, of that I am quite sure." On the position of ἐγώ supr. § 14.

τῶν φυγόντων] Bekk. from S and infr. *φυγόντας* from all his MSS. Schäfer prefers *φευγόντων* and *φεύγοντας*. The present participle would only be appropriate if the fugitives urged their plea during their flight, which is not supposed. Otherwise οἱ *φεύγοντες* can only mean those whose state is one of flight, i. e. exiles or "rei." "No runaway throws the blame on himself, but on the general and his comrades and any one rather; yet, nevertheless, the defeat is owing to all the runaways obviously (§9).

ἐποίει . . . ἐνίκων ἂν] "quod si facerent singuli, universi vincerent;" where our idiom would rather require the pluperfect. 1. 8; Pl. *Laches*, 181 B, εἰ οἱ ἄλλοι ἤθελον τοιοῦτοι εἶναι, ὀρθῇ ἂν ἡμῶν ἡ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τὸ τοιοῦτον πῶμα. Jelf, 856; "but had each

τὰ βέλτιστα· ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. ἕτερος λέγει τις βελτίω· ταῦτα ποιεῖτε ἀγαθῇ τύχῃ. ἀλλ' οὐχ ἡδέα ταῦτα· οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ, πλὴν εἰ δέον εὔξασθαι παραλείπει. εὔξασθαι μὲν γάρ, ὧ ἄνδρες Ἀθηναῖοι, ῥάδιον, εἰς ταὐτὸ πάνθ' ὅσα βούλεται τις ἀθροίσαντα ἐν ὀλίγῳ· ἐλέσθαι δέ, ὅταν περὶ πραγμάτων προτεθῇ σκοπεῖν, οὐκέθ' ὁμοίως εὔπορον, ἀλλὰ δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἂν μὴ συνναμφότερα ἐξῇ, λαμβάνειν. 19. εἰ δέ τις ἡμῖν ἔχει καὶ τὰ θεωρικὰ ἔαν καὶ πόρους ἐτέρους λέγειν στρατιωτικούς, οὐχ οὗτος κρείττων; εἴποι τις ἄν. φήμ' ἔγωγε, εἴπερ ἔστιν, ὧ ἄνδρες Ἀθηναῖοι ἀλλὰ θαυμάζω εἰ τῷ ποτε ἀνθρώπων ἢ γέγονεν ἢ γενήσεται, ἂν τὰ παρόντα

of them done this they would have won the day."

§ 18. καὶ νῦν] I. 11; "so now a man does not (we will suppose) . . ." These sentences, which Bekker throughout his edition prints as questions, are better taken as independent sentences, representing what would have been the protasis had they been stated in a hypothetical form. What would then have been the apodosis follows as an independent clause. Madv. 194, r. 4; infr. § 34; 18. 117, 198. So in Latin: Hor. I. *Serm.* I. 45; Juvenal, 3. 100 "rides; majore cacinno concutitur."

ἀ. τύχῃ] "and luck attend you," answering to the Latin "quod felix faustumque sit," "quod bene vortat." Pl. *Symp.* 177 E, τύχῃ ἀγαθῇ καταρχέτω Φαῖδρος. Legg. I. 625 C, ἀλλ' ἴωμεν ἀ. τύχῃ.

οὐκέτι] "this is not as in the former case (of οὐ λέγει . . . τὰ β.)," corresponding to the use of ἤδη in affirmative sentences.

πλὴν εἰ] "orator ridet Athenienses, qui omnia εὐχαῖς perfici posse sperarent. Sensus est; nisi si forte hoc est ἀδίκημα, quod concionans votorum loco salubria quamvis vobis injucunda suadet." Schäf. "it is not pleasant perhaps? But *that* is

not the fault of the speaker. *To pray*, men of A., is a matter of no difficulty, gathering all one's wishes in a short petition; to *choose* when state interests have been proposed (4. 1) for consideration, is no longer equally easy," "is not so easy."

περὶ . . . σκοπεῖν] I. 1.

§ 19. εἰ δέ τις] "but if any one is able to do both—leave the T. fund alone and suggest a different way of raising war supplies . . ." ἕτερος (one of two) = another as different (I. 17); here in contrast with the proposal to take the fund for military purposes. ἄλλος = another, as one besides and in addition to the rest. I. 20, λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, i. e. besides that of Dem. that recourse should be had to a war-tax, if they would not give up the fund. There his proposition is counted in as one of several ways suggested for meeting the difficulty. Here ἕτεροι πόροι stand collectively on the one side, that about the fund on the other.

εἴπερ ἔστιν] "if only it is possible."

ἢ γέγονεν ἢ γενήσεται] "copia s. facultas data est aut dabitur." Schäf. The sense is: "if you spend all your available resources on your pleasures, it is impossible you can



ἀναλώσῃ πρὸς ἃ μὴ δεῖ, τῶν ἀπόντων εὐπορήσαι πρὸς ἃ δεῖ. ἀλλ' οἶμαι, μέγα τοῖς τοιούτοις ὑπάρχει λόγοις ἢ παρ' ἐκάστου βούλησις, διόπερ ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατήσαι· ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἶεται, τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν. 20. ὁρᾶτε οὖν, ὦ ἄνδρες Ἀθηναῖοι, ταῦθ' οὕτως, ὅπως καὶ τὰ πράγματα ἐνδέχεται καὶ δυνήσεσθε ἐξιέναι καὶ μισθὸν ἔξετε. οὐ τοι σωφρόνων οὐδὲ γενναίων ἐστὶν ἀνθρώπων, ἐλλείποντάς τι δι' ἔνδειαν χρημάτων τῶν τοῦ πολέμου εὐχερῶς τὰ τοιαῦτα ὀνειδὴ φέρειν, οὐδ' ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας ἀρπάσαντας τὰ ὅπλα πορεύεσθαι, Φίλιππον δ' εἶαν πόλεις Ἑλληνίδας ἀνδραποδίζεσθαι δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις.

21. Καὶ ταῦτ' οὐχ ἵν' ἀπέχθωμαί τισιν ὑμῶν τὴν ἄλλως

find those ἔτεροι πόροι to enable you to do your duty."

εὐπορήσαι] "to find means in what he has not."

μέγα . . . ὑπάρχει] "powerfully seconds." 2. 14.

λόγοις] i. e. as the preceding questions.

ἢ παρ' ἐ. β.] "each man's wish." 1. 10.

διόπερ] not, as Sauppe says, "propterea quod," but "and therefore it is the easiest thing in the world."

τοῦθ' . . . οἶεται] a common construction enough. 8. 18, ἐγὼ . . . οἶμαι τοῦτο: 18. 230, "that he also believes"—the wish is father to the thought.

δεῖ] "though the facts," "the reality." Madv. 188.

§ 20. καὶ τὰ πρ.] "in the way that the facts (and not your wishes merely) allow, and then . . ."

σωφρ. . . . ἐστίν] "surely it does not become a wise and high-minded people," who ought to prize their honour above their pleasure. τι with τῶν τοῦ πολέμου.

εὐχερῶς] "with indifference;" the word, like βαδῶς, being often used in a bad sense, to which it so

readily lends itself. 18. 70, ὁ λέγων εὐχερῶς. 21. 103, τὸν μιὰρὸν καὶ λίαν εὐχερῇ.

τὰ τ. ὀνειδῇ] "ut dicamini propter pecuniarum penuriam bello justo et necessario, atque culpā vestrā committere ut socii vestri pereant." Reiske.

μὲν . . . δ'] 2. 25. A contrast is involved in Ἑλληνίδας: "and after snatching up your arms and marching against C. and M. (Greeks) to allow a Philip (a barbarian and enemy of Hellas) to enslave Greek cities for lack of supplies for your troops." It is not necessary to suppose that the orator had particular expeditions in view. Any other Greeks would have served his turn as well. He merely wishes to contrast their prompt action in former times against their Greek neighbours with their indifference to the aggressions of a barbarian king. We may however comp. Thuc. 1. 105 and 2. 31.

τοῖς στρατευομένοις] as 1. 22, τοῖς ξένοις.

§ 21. ἵν' ἀπέχθ.] "I have not said this with the idle purpose of offending some of you," i. e. those who wished to maintain the Theoric Fund.

προήρημαι λέγειν· οὐ γὰρ οὕτως ἄφρων οὐδ' ἀτυχῆς εἰμι ἐγὼ ὥστε ἀπεχθάνεσθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων· ἀλλὰ δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι. καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἀκούω, ὥσπερ ἴσως καὶ ὑμεῖς, οὓς ἐπαινοῦσι μὲν οἱ παριόντες ἅπαντες μιμοῦνται δ' οὐ πᾶν, τούτῳ τῷ ἔθει καὶ τῷ τρόπῳ τῆς πολιτείας χρῆσθαι, τὸν Ἀριστείδην ἐκείνον, τὸν Νικίαν, τὸν ὁμῶνυμον ἐμαντῶ, τὸν Περικλέα. 22. ἐξ οὗ δ' οἱ διερωτῶντες ὑμᾶς οὗτοι πεφήνασι ῥήτορες “τί βούλεσθε; τί γράψω; τί ὑμῖν χαρίσωμαι;”

τὴν ἄλλως] sc. ὁδόν.) cf. supr. § 2; 6. 32, τὴν ἄλλως ἀδολεσχῶ (Bekk. Don. sc. ὡς ἐτέρως with F S); 19. 336. Don. p. 567.

ἀτυχῆς] “unblest,” pretty much the same as κακοδαίμων 19. 115; δυστυχῆς 14. 32; 19. 173, οὐ γὰρ . . οὕτως ἦν ἄθλιος οὐδ' ἄφρων.

δ. πολίτου κρίνω] see note to 1. 1; “I hold it to be the duty of an honest citizen to prefer (1. 1) the safety of the state to the gratification of his hearers.” The sentence is very like what we have in 9. 63, τοῖς ὑπὲρ τοῦ βελτίστου λέγουσιν οὐδὲ βουλομένοις ἐνεστὶν ἐνίοτε πρὸς χάριν οὐδὲν εἰπεῖν· τὰ γὰρ πράγματ' ἀνάγκη σκοπεῖν ὅπως σωθῇσεται.

τῆς ἐν τῷ λ. χ. = the ἡ τῶν λόγων χάρις of 4. 38.

ἀκούω] Hensinger (on Cic. *Off.* 1. 6. 5), quoted by Franke, well says, “hoc praesens saepe legimus apud veteres, ubi sermo est de re, quae non semel audita sit, sed famā quoque ac plurium sermone scriptis celebratur.” supr. § 3; 4. 3 and 23; ib. § 17, φασιν; 6. 11; 9. 48 al. ἀκήκοα is also used, but much less frequently; ἤκουον, on the contrary, is used in 1. 22; 2. 17, of pieces of information obtained from individuals and peculiar to the speaker: “for I hear, as perhaps (1. 23) you also do, that the speakers in the times (2. 14, ἐπὶ Τιμοθέου) of our ancestors.”

On οὐ πᾶν see Mr. Cope's third

Appendix to his Translation of the Gorgias, where it is conclusively shown, against Buttman and Donaldson, that the words are sometimes to be translated by “not altogether,” “not particularly,” and not in all cases by “altogether not,” “omnino non.” He agrees with Schäff. in explaining οὐ πᾶν here as = οὐδαμῶς *hand quaquam*. The ironical sense would suit the passage very well, “whom all who address you praise, but do not particularly imitate.”

τῆς πολιτείας] “of statesmanship.”

τὸν Ἀρ.] Madv. 13.

ἐκείνον] “ille,” “the illustrious,” “the great.” In English it might here be dispensed with as merely serving to introduce the series of ancient worthies. cf. 18. 219.

§ 22. ἐξ οὗ, κ.τ.λ.] “but ever since these orators have appeared who never cease asking you . . .”

τί . . χ.] “how can I oblige you?” “what can I do to oblige you?” Cobet (*Nov. Lect.* p. 396) very unnecessarily proposes τί β. γράψω ἢ ὑμῖν χ. cf. Madv. 121 and r. 1. On the subject of this section compare, for the times immediately after Pericles, Thuc. 2. 65; 3. 42 fin. and the *Knights* of Aristophanes. The complaints of Dem. (supr. § 3; 4. 38; 9. 4, &c.) are echoed by Isocrates, 8. 3, εἰώθατε πάντας τοὺς ἄλλους ἐκβάλλειν πλὴν τοὺς συναγορεύοντας ταῖς ὑμετέροις

προπέπεται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα καὶ τοιαυτὶ συμβαίνει, καὶ τὰ μὲν τούτων πάντα καλῶς ἔχει, τὰ δ' ὑμέτερα αἰσchrῶς. 23. καίτοι σκέψασθε, ὦ ἄνδρες Ἀθηναῖοι, ἃ τις ἂν κεφάλαια εἰπεῖν ἔχοι τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν. ἔσται δὲ βραχὺς καὶ γνώριμος ὑμῖν ὁ λόγος· οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν ἄλλ' οἰκείοις, ὦ ἄνδρες Ἀθηναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι. 24. ἐκείνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, πέντε μὲν καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἥρξαν ἐκόντων, πλείω δ' ἢ μύρια τάλαντα εἰς τὴν ἀκρόπολιν

ἐπιθυμίαις. *ibid.* § 5 πεποιήκατε τοὺς ῥήτορας μελετᾶν καὶ φιλοσοφεῖν ὅπως ἀρέσκοντας ὑμῖν λόγους ἐροῦσιν.

**προπέπεται**] ἀπὸ μεταφορᾶς τοῦ προπίνειν ἐν τοῖς συμποσίοις, ὅταν τις χάριτας ὁμολογῶν τινὶ δεξιωσάμενος αὐτὸν τῷ πόματι μετὰ τοῦ ποτοῦ χαρίζεται καὶ τὸ ποτήριον, ἀργυροῦν ὃν ἡ χρυσοῦν. *Schol.* cf. 19. 152. *Donaldson* on *Pind. Olymp.* 7. 1; *Cobet, Nov. Lect.* p. 396. We have the same metaphorical use of the word as here in 18. 296, τὴν ἐλευθερίαν προπεπωκότες . . Φιλίππῳ, said of the traitors in the various cities of Greece. *Comp.* the expression of *Milton (Prose Works, I, p. 5, Bohn)*, “not scrupling to give away for compliments.” (*Pl. Acol.* 35 C, καταχαρίζεσθαι τὰ δίκαια.)

**τῆς π. χ.**] the gen. of price, “for,” “to purchase a moment’s popularity.” note to 6. 27.

**τοιαυτί]** “the results are what we see.”

§ 23. **κεφάλαια**] “summaries of the doings,” by way of contrast.

**βραχύς]** such promises of brevity are constantly made by way of conciliating attention. 6. 6; 9. 25; 18. 9, &c.

**οὐ γὰρ ἀλλοτρίοις]** *Isocr.* 9. 77, σὲ . . οὐκ ἀλλοτρίοις παραδείγμασι χρώμενος ἀλλ' οἰκείοις παρακαλῶ.

*Dem.* 19. 269, “for the examples by following which you may yet be happy are not to be found abroad but at home.” On the dat. εὐδαίμοσιν see *Madv.* 159.

§ 24. **οἷς . . . αὐτοὺς]** “whom the speakers did not humour or caress” — a change from the relative to the demonstrative, which regularly takes place where the relative if repeated would be in a different case (9. 47; 15. 26; 19. 309. *Madv.* 104) — sometimes when the case in both clauses is the same. 23. 111, ὅ πολλὸν μᾶλλον ἐλυσιτέλει . . λαμβάνειν . . . καὶ αἰρετώτερον ἦν αὐτῷ, and *ib.* 181. Occasionally the second clause has neither the demonstrative nor relative. *Ps. Dem.* 10. 31, οἷς βασιλεὺς πιστεύει καὶ εὐεργέτας ὑπέληφεν αὐτῷ. 18. 82; 19. 135; 20. 149, &c.

**πέντε . . καὶ τ. ἔτη]** i. e. from B.C. 478, when the allies ranged themselves under the leadership of Athens, to the Peloponnesian war. 9. 23 he makes the hegemony of Athens last seventy-three years, i. e. to the battle of Aegospotami. cf. *Böckh, Publ. Econ.* book 3, c. 20, note 591, where he comments on these and other statements of the orators.

**ἐκόντων]** “with their consent,” which Athenian speakers were never weary of repeating. *Isocr.* 7. 17,

ἀνήγαγον, ὑπήκουε δὲ ὁ ταύτην τὴν χώραν ἔχων αὐτοῖς βασιλεὺς ὥσπερ ἐστὶ προσήκον βάρβαρον "Ελλησι, πολλὰ δὲ καὶ καλὰ καὶ πεζῇ καὶ ναυμαχοῦντες ἔστησαν τρόπαια αὐτοῖς στρατευόμενοι, μόνοι δὲ ἀνθρώπων κρείττω τὴν ἐπὶ τοῖς ἔργοις δόξαν τῶν φθονούντων κατέλιπον. 25. ἐπὶ μὲν δὴ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὅποιοι, ἔν τε τοῖς κοινοῖς καὶ ἐν τοῖς ἰδίοις. δημοσίᾳ μὲν τοίνυν οἰκοδομήματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν ἱερῶν καὶ τῶν ἐν τούτοις ἀναθημάτων ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν

παρ' ἐκόντων τῶν Ἑ. τὴν ἡγεμονίαν ἔλαβον. id. 4. 71, δόνταν . . τῶν ἔλλων Ἑ. Thuc. 1. 96; Aesch. 3. 58; Deinarch. 1. 38, παρ' ἐκόντων καὶ βουλομένων τῶν Ἑ.

πλείω ἢ μ. τ.] Böckh, l.c. What Dem. for the purposes of his speech assigns here and in § 25 to the worthies of the good old times, Isocr. (15. 234) attributes to Pericles. cf. Aesch. 2. 173 sq.

ἀνήγαγον is supported by Isocr. 8. 126, εἰς δὲ τὴν ἀκρόπολιν ἀνήγαγεν (Pericles) ὀκτακισχίλια τέλαντα. The more common verb in this case is ἀναφέρειν.

ὑπήκουε] In Ps. Dem. 7. 12 it is said ἐφ' ἡμῖν γὰρ ἦν ἡ Μακεδονία καὶ φόρους ἡμῖν ἔφερεν. This, as also ὑπήκουε, probably refers to the towns on the coast, Pydna, &c., which Dem. and Hegesippus choose to represent as a subjection of the kingdom. Thirl. 5. 185.

ὥσπερ . . . Ἑ.] Arist. Pol. 1. 5, διό φασιν οἱ ποιηταί, βαρβάρων δ' Ἑλλήνας ἄρχειν εἰκός (Eur. Iphig. Aul. 1400), ὡς ταῦτ' οὖσι βάρβαρον καὶ δοῦλον ὖν.

αὐτοῖς στρατευόμενοι] the point he had insisted on so strongly in the first Olynthiac. cf. infr. § 30.

τὴν ἐπί] Don. p. 518 c c.—1. 11; Ps. Dem. 11. 10, δόξαν ἔχοντες . . ἐπ' ἀνδρεία: "left behind them by their achievements a glory superior to detractation." οἱ γὰρ φθονοῦντες ἢ τοῖς ἴσοις φθονοῦσιν ἢ τοῖς παρὰ

μικρὸν μείζοσι, οὐ μὴν τοῖς πάντ' ὑπερβάλλουσιν. Schol.

§ 25. ἐπὶ . . τῶν Ἑ.] "in the affairs of Greece." 2. 1; Jelf, 633. 3 d.

ἐν δὲ τοῖς] "at home both in public and private life." 18. 109, ταῦτ' . . ἦθος ἔχων ἐν τε τοῖς κατὰ τὴν πόλιν πολιτεύμασι καὶ ἐν τοῖς Ἑλληνικοῖς φανήσομαι.

οἰκοδομήματα . . . κατεσκεύασαν] In 23. 207, where Dem. had already drawn a comparison between the statesmen of former times and those of his own day, he speaks of τὰ . . . τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα . . . Προπύλαια ταῦτα (in front of him as he stood on the bema), νεώσοικοι, στοαί, Πειραιεύς, τέλλα οἷς κατεσκευασμένην ὄρατε τὴν πόλιν. cf. also 22. 76. Arnold on Thuc. 1. 10, τὰ τῆς κατασκευῆς ἐδάφη, and id. 6. 17. "as public men they erected for us edifices and beautiful works (ornaments) so numerous and splendid in temples . . ."

κάλλη . . . ἱερῶν] a mode of expression which belongs to the syntax of poetry. cf. Soph. Aj. 14 with G. Wolff's note. Pl. Phaedr. c. 4, καὶ ἄλλων ἀμυγχανῶν πλήθη τε καὶ ἀτοπίαι τερατολόγων τινῶν φύσεων. Legg. 1. 625 B, κυπαρίσσων ὕψη τε καὶ κάλλη θαυμάσια. Dem. 6. 5, μέγεθος δυνάμεως.

ὥστε . . ὑπερβολὴν] The same words occur in 23 l.c. Isocr. 4. 5,



λελειφθαι· ἰδίᾳ δ' οὕτω σῶφρονες ἦσαν καὶ σφόδρα ἐν τῷ τῆς πολιτείας ἡθει μένοντες 26. ὥστε τὴν Ἀριστείδου καὶ τὴν Μιλτιάδου καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὅποια ποτ' ἐστίν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὔσαν· οὐ γὰρ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, ἀλλὰ τὸ κοινὸν αὖξιν ἕκαστος ᾤετο δεῖν. ἐκ δὲ τοῦ τὰ μὲν Ἑλληνικὰ πιστῶς, τὰ δὲ πρὸς τοὺς θεοὺς εὐσεβῶς, τὰ δ' ἐν αὐτοῖς ἴσως διοικεῖν μεγάλην εἰκότως ἐκτήσαντο εὐδαιμονίαν. 27. τότε μὲν δὴ τοῦτον τὸν τρόπον εἶχε τὰ πράγματα ἐκείνοις, χρωμένοις οἷς εἶπον προστάταις· νυνὶ δὲ πῶς ὑμῖν ὑπὸ τῶν χρηστῶν τῶν νῦν τὰ πράγματα

ὥστε μηδεμίαν λελειφθαι τοῖς ἄλλοις ὑπερβολήν, “power of surpassing them.”

ἦσαν . . . μένοντες] *infr.* 33, ἐστι . . . ἐπαυξάνοντα. 8. 75, ἦν γεγονός. *Ps. Dem.* 10. 3, ἐστι . . . δυνάμενα. 19. 37, ἀναδεχόμενος . . . ἔσται: so frequently with ὑπάρχω. *cf.* 4. 13. *Don.* § 420. *Madv.* 180 *d.* In many instances this resolution is used because ἐστι is otherwise required in the sentence, as here and 2. 26; 19. 294, ἐστι φοβερὰ καὶ προνοίας . . . δεδόμενα (*Aesch.* 3. 28, ὁ δὲ γε νόμος βραχύς . . . καὶ ταχὺ λύων τὰς τούτου τέχνας); 18. 13. By ἦσαν μένοντες their adherence to the spirit of the constitution is represented as a quality and habit in them, and not as a fact merely.

τῷ . . . ἡθει] “the spirit,” “the principle of the constitution,” that no one should seek πλεονεκτεῖν. *cf.* *Thuc.* 2. 39; *Aesch.* 1. 5, ὑμῖν δὲ τοῖς τὴν ἴσῃν καὶ ἔννομον πολιτείαν ἔχουσι) (τοῖς . . . ὀλιγαρχικοῖς καὶ τοῖς τὴν ἀνισὸν πολιτείαν πολιτευομένοις.

§ 26. τὴν Μιλτιάδου] In 23. 207 the article is omitted before Μιλτιάδου on the authority of S. Cobet (*Hyper. Fun. Or.* p. 40) who proposed to insert it “ne Themistocles et Miltiades in unis aedibus habitasse dicantur.” I believe this criticism to be unfounded. *cf.* note to 2. 9; 19. 303,

τὸ Μιλτιάδου καὶ Θεμιστοκλέους ψήφισμα ἀναγινώσκων καὶ τὸν . . . ὅρκον: but no one ever heard of a decree of two persons.

For ὅποια Cobet l. c. proposes ὅπου, which is adopted by West. But the reading of the MSS. (“what the style of it is”) is more in keeping with what follows.

τῆς τοῦ γείτονος] 23 l. c. ὁρᾷ τῶν πολλῶν οὐδὲν σεμνοτέραν οὔσαν.

εἰς περιουσίαν] “with a view to profit,” whereas the statesmen of that day had grown rich by their administration of public affairs; see on § 29; *Isocr.* 7. 25, οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνόμιζον εἶναι τὴν τῶν κοινῶν ἐπιμέλειαν. The whole passage is worth consulting.

τὸ κοινὸν αὖξιν] Horace and Cicero say the same of the Roman statesmen of the old republic. 1 *Carm.* 15. 13; *Pro Flacco*, § 28.

ἐκ δὲ τοῦ] “and by acting honourably towards the Greeks, . . . and towards each other in a spirit of equality (as demanded by the principle of the constitution; 23. 206 ἰδίᾳ δ' οὐδεὶς ὑπερεῖχε τῶν πολλῶν. *supr.* § 26) they naturally attained to great prosperity.”

§ 27. νυνὶ δέ] ἀνεξετάζει τὴν πολιτείαν τὴν περὶ τὸν Εὐβουλον ὁμοίως ἀπὸ τῶν τριῶν, τῶν τε Ἑλληνικῶν (§§ 27, 28), καὶ τῶν ἰδιῶν

ἔχει; ἄρά γε ὁμοίως καὶ παραπλησίως; οἷς τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν· ἀλλ' ὅσης ἅπαντες ὁρᾶτε ἐρημίας ἐπειλημμένοι, καὶ Λακεδαιμονίων μὲν ἀπολωλότων, Θηβαίων δ' ἀσχόλων ὄντων, τῶν δ' ἄλλων οὐδενὸς ὄντος ἀξιόχρεω περὶ τῶν πρωτείων ἡμῖν ἀντιτάξασθαι, ἐξὸν δ' ἡμῖν καὶ τὰ ἡμέτερ' αὐτῶν ἀσφαλῶς ἔχειν καὶ τὰ τῶν ἄλλων δίκαια βραβεύειν, 28. ἀπεστερήμεθα μὲν χώρας οἰκείας, πλείω δ' ἢ χίλια καὶ πεντακόσια τάλαντα ἀνηλώκαμεν εἰς οὐδὲν δέον, οὓς δ' ἐν τῷ πολέμῳ συμμαχοὺς ἐκτησάμεθα,

(§ 29) καὶ τῶν πολιτικῶν (§ 29). Schol.

ὑπὸ . . . ἔχει] 2. 9.

χρηστῶν] ironical. Arist. *Nub.* 8; Dem. 18. 30 and 89. "this then is the state in which they found their affairs in those times when they used those whom I have mentioned as leaders; in what state do you see (ὑμῖν, 2. 31) them now under the management of the worthies of our day?"

ὁμοίως καὶ παραπλησίως] "in one do you think like and resembling it?" 19. 196; Thuc. 1. 140. Some MSS. have ἢ instead of καί, as in 19. 63, 307, &c.

οἷς] "si scripsit Dem. non dubium est quia ad praecedens ὑμῖν referri voluerit et inchoatam structuram periodi οἷς ἐξὸν τὰ ὑ. αὐτῶν . . . ἔχειν . . . interpositis verbis τὰ μὲν ἄλλα σ. et quae sequuntur abruerit." Dind. Though Schäfer's conjecture that οἷς is due to the preceding -ως is plausible, Dind. is no doubt right. ἡμῖν takes up οἷς, and δέ in ἐξὸν δέ is resumptive, as in Thuc. 1. 18. 3; 5. 16. 1, &c. Dind. now reads οἷ . . . τὰ μὲν ἄλλα . . . and omits δέ after ἐξὸν.

τὰ μὲν ἄλλα . . . ἀλλ'] 9. 21. Observe in the following words the gen. abs. coupled to a participle in the nom. by καί, as so often in Thucydides. Dem. 19. 17; Aesch. 3. 90, ἀπορῶν . . . καὶ παραγγελλομένης . . . στρατείας. "though we—

passing over many other topics I could mention, I will only say that though favoured with an absence of competitors (4. 49; Ps. Dem. 10. 47, ἐρημον ἀνείλετο) so complete as you all see, though the L. were ruined (by the battle of Leuctra and the loss of their power in the Peloponnese), the T. fully occupied (by the Phocian war), and of the rest no one was competent to contest the supremacy with us, when I say (δέ) we might both hold our own securely and arbitrate the rights of the rest . . .;" this last point is expressed less strongly in 4. 10 by τὰ τῶν Ἑ. διοικεῖν. Isocr. 5. 70, τῶν παρὰ σοῦ (Philip) βραβευομένων.

ἂν ἔχων] "though I could" if necessary. 8. 52; 9. 25. Jelf, 429. 4.

§ 28. χώρας οἰκείας] Amphipolis, Pydna, &c.

εἰς οὐδὲν δέον] "to no purpose." 1. 27.

οὓς συμμαχοὺς] Aesch. 2. 70, συνέβαινε δ' ὑμῶν τὸν στρατηγόν (Chares) ἐν τῷ πολέμῳ ἐβδομήκοντα μὲν καὶ πέντε πόλεις συμμαχίδας ἀποβεβληκέναι, ἃς ἐκτήσατο Τιμόθεος . . . καὶ κατέστησεν ἐς τὸ συνέδριον. Grote, 10. 149. He speaks here of the Boeotian war, in which the Athenians, after the attempt of Sphodrias to surprise the Piraeus, sided with Thebes against Sparta B.C. 378.

εἰρήνης οὔσης ἀπολωλέκασιν οὗτοι, ἐχθρὸν δ' ἐφ' ἡμᾶς αὐτοὺς τηλικούτον ἡσκήκαμεν. ἢ φρασάτω τις ἐμοὶ παρελθὼν, πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος. 29. ἀλλ' ὦ τᾶν, εἰ ταῦτα φαύλως, τά γ' ἐν αὐτῇ τῇ πόλει νῦν ἄμεινον ἔχει. καὶ τί ἂν εἰπεῖν τις ἔχοι; τὰς ἐπάλξεις ἃς κονιῶμεν, καὶ τὰς ὁδοὺς ἃς ἐπισκευάζομεν, καὶ κρήνας, καὶ λήρους; ἀποβλέψατε δὴ πρὸς τοὺς ταῦτα πολιτευομένους, ὧν οἱ μὲν ἐκ πτωχῶν πλούσιοι γεγόνασιν, οἱ δ' ἐξ ἀδόξων ἔντιμοι, ἔνιοι δὲ τὰς ἰδίας οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας εἰσὶ κατεσκευασμένοι, ὅσῳ δὲ τὰ τῆς πόλεως ἐλάττω γέγονε, τοσοῦτῳ τὰ τούτων ἡϋξῆται.

οὔτοι] i. e. Eubulus and his party, the χρηστοί of § 27.

τηλικούτον] proleptic, "thus powerful." In Aesch. 2. 136 μὴ βούλεσθαι δύναμιν ἀνθρώπων ἀπίστων ἐπασκῆσαι, Schultz now rightly reads ἐπανξῆσαι.

ἢ] 2. 8.

ἢ παρ' ἡμῶν αὐτῶν] cf. what is said in 1. 9; 2. 4; 4. 11.

§ 29. ὦ τᾶν] 1. 26. Ps. Dem. 25. 78, ἀλλ', ὦ τᾶν, εἰς τὰς λειτουργίας ἀναχωρήσεται. comp. 22. 69.

τά γ', κ.τ.λ.] "at all events matters at home are in a better state." The language of Isocr. 8. 49 is very similar to that of our passage—ἀλλὰ γὰρ τὰ κατὰ τὴν πόλιν ἂν τις ἰδὼν καλῶς διοικούμενα περὶ τῶν ἄλλων θαρρήσειεν, ἀλλ' οὐκ ἐπ' αὐτοῖς τοῖς μάλιστ' ἀγανακτήσειεν;" The question is asked in order to give him an opportunity for reviewing the home administration of Eubulus.

ἃς κονιῶμεν] He had already alluded to these points in 23. 208. cf. Ps. Dem. 13. 30, δημοσίᾳ . . . ἡ πόλις ἡμῶν τὰς ὁδοὺς ἀγαπᾷ κατασκευάζουσα καὶ κρήνας καὶ κονιάματα καὶ λήρους. comp. the counter-statement of Deinarchus (1. 96). All these matters fell under the charge of Eubulus as manager of the Theorica. Aesch. 3. 25.

λήρους] "nonsense," as in 13. 20 just quoted. Pl. Gorg. 490 C.

τοὺς ταῦτα πολ.] 20. 133; Aesch. 2. 177, πολέμου ἐκ πολέμου πολιτευόμενοι: "whose statesmanship consists in such things," "of whose statesmanship these are the results."

ἐκ πτωχῶν] Isocr. 8. 124 makes the same charge against the βήτορες, and says, with some humour (§ 127), "the orators tell us that διὰ τὴν τῶν κοινῶν ἐπιμέλειαν οὐ δύνανται τοῖς αὐτῶν ἰδίοις προσέχειν τὸν νοῦν, φαίνεται δὲ τὰ μὲν ἀμελούμενα τοσαύτην εἰληφότα τὴν ἐπίδοσιν . . .," while the bulk of the people was in penury. From the frequency of statements of this kind, it seems to have been taken for granted that all who had the opportunity would and did enrich themselves at the expense of the state. Dem. 8. 66; 21. 189; 24. 124; Lys. 19. 49; 21. 13 and 14; 25. 30; 27. 9; 28. 1 and 13; 29. 2; Isocr. 8. 124. "from being beggars have become wealthy, others that were obscure have risen to honour."

ἔνιοι] Meidias, among others, may be meant; he having (21. 158) οἰκίαν ᾠκοδόμηκεν Ἐλευσίνι τοσαύτην ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῷ τόπῳ. Böckh, *Publ. Econ.* bk. 1, c. 12.

σεμνοτέρας] proleptic, "grander."

30. Τί δὴ τὸ πάντων αἴτιον τούτων, καὶ τί δὴ ποτε ἅπαντ' εἶχε καλῶς τότε καὶ νῦν οὐκ ὀρθῶς; ὅτι τὸ μὲν πρῶτον καὶ στρατεύεσθαι τολμῶν αὐτὸς ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ κύριος αὐτὸς ἀπάντων τῶν ἀγαθῶν, καὶ ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἐκάστω καὶ τιμῆς καὶ ἀρχῆς καὶ ἀγαθοῦ τινὸς μεταλαβεῖν. 31. νῦν δὲ τοῦναντίον κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἅπαντα πράττεται, ὑμεῖς δ' ὁ δῆμος ἐκνευρισμένοι καὶ περιηρημένοι χρήματα καὶ συμμαχοὺς ἐν ὑπηρετοῦ καὶ προσθήκης μέρει γεγέννησθε, ἀγαπῶντες ἐὰν μεταδιδῶσι θεωρικῶν ὑμῖν ἢ Βοηδρόμια πέμψωσιν οὗτοι, καὶ τὸ πάντων

§ 30. Τί δὴ τὸ . . αἴτιον] 8. 56, τί ποτ' οὖν ἐστὶ τὸ αἴτιον, and so 19. 208: without the art. 9. 36 and 63. cf. 6. 3: "what then is the cause of all this?"

τὸ μὲν πρῶτον] "*ab initio quidem, olim quidem*, opponitur *infr. νῦν δέ.*" Schäf. Dind. now reads *πρότερον*, omitting *καί*. There is surely no reason for any change: "having the resolution (besides performing other duties) to serve also in person." On the decay of the military spirit at Athens see the admirable remarks of Grote, 11. 390; also Thirl. 5. 320.

δεσπότης τῶν πολιτευομένων] cf. the similar passage in 23. 209.

κύριος] "disposed of all emoluments; and each of the rest (i. e. the public men) was well satisfied. . ."

§ 31.] ἐκνευρισμένοι is opposed to *τολμῶν στρ.*, and *περιηρημένοι χρ. καὶ σ.* to *κύριος . . ἀγαθῶν*. comp. Pl. *Rep.* 3. 411 B, *ἕως ἂν ἐκτῆξῃ τὸν θυμὸν καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς*, and the metaphor attributed to Demosth. by Aesch. 3. 166, *ὑποτέμνεται τὰ νεῦρα τῶν πραγμάτων*—"enervated and stripped of money and allies." Thuc. 3. 11, *τοῦ ἄλλου περιηρημένου*. Dem. 19. 220, *μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιήρηται*.

ἐν . . γεγέννησθε] "have sunk to

the position of underlings and dependents." 2. 14; 23. 210, *ἡ πόλις εἰς ὑπηρετοῦ σχῆμα καὶ τάξιν προελήλυθε*, καὶ *Χαρίδημον εἰ χρή φρουρεῖν βουλευέται*, *Χαρίδημον, οἴμοι*—a fine instance of *σχετλιασμός*, with which compare 19. 113 and 22. 178 *Ἀνδροτίαν ὑμῖν ἐπισκεναστής πομπείαν*, *Ἀνδροτίων, ᾧ Ζεὺ καὶ θεοί*. On the state of the poor at Athens at this time cf. Isocr. 7. 54.

μεταδιδῶσι] Bekk. st. and Dind. Schäf. preferred *μεταδῶσι*, appealing to *μεταλαβεῖν* § 30 (which is not in point) and *πέμψωσιν* in the next sentence; and so Bekker. But *μεταδιδῶσι* is clearly right, expressing that the distribution of the fund was a regular thing ("if they give you your regular allowances you are content"), while *πέμψωσι* is with equal propriety used of what is occasional and transient. Madv. 128.

Βοηδρόμια] Bekk. st., Dind., &c. from F S Ω. *Βοῖδια* Bekk., which is recognized by Dionysius, Hermogenes, and the Scholiast, who remarks on it *τοῦτο εἰς Χάρητα διαβὰς γὰρ εἰς τὴν Ἀσίαν πρὸς Ἀρτάβαζον τοῖς ξενικοῖς στρατεύμασι πορθήσας Λάμψακον καὶ Σίγειον ἐπέμψεν Ἀθηναίους βοῦς ἄς διέλοντο κατὰ φυλάς*. But *πέμψωσιν οὗτοι* and the whole context show that this interpretation is unfounded.



ἀνδρειότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε. οἱ δ' ἐν αὐτῇ τῇ πόλει καθείρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύουσι χειροήεις αὐτοῖς ποιούντες. 32. ἔστι δ' οὐδέποτ', οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πράττοντας· ὅποι' ἅττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ἦ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν. ταῦτα μὰ τὴν Δήμητρα οὐκ ἂν θαυμάσαιμι, εἰ μείζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλάβη τῶν πεπονηκότων

If therefore Βοῖδια were retained, we should have to understand the passage to mean not "if they shall have sent you sorry beeves," which has no meaning as said of οὔτοι, public men living at Athens, but as Isocr. 7. 29, τὰ περὶ τοὺς θεοὺς . . . οὐκ ἀνωμάλως . . . οὐτ' ἐθεράπευον οὐτ' ὠργιάζον· οὐδ' ὁπότε μὲν δόξειεν αὐτοῖς τριακοσίας μὲν βοὺς ἔπεμπον, ὁπότε δὲ τύχοιεν, τὰς πατρίας θυσίας ἐξέλειπον: so that the sense would be, "if they give you your regular allowances and an occasional feast upon a sacrifice (for as Xen. *Rep. Ath.* 2. 9 says θύουσιν οὖν δημοσίᾳ μὲν ἡ πόλις ἱερεῖα πολλά· ἔστι δὲ ὁ δῆμος ὁ εὐωχούμενος καὶ διαλαγχάνων τὰ ἱερεῖα) you are content." But Bekk. is no doubt right in now reading Βοηδρόμια, "celebrate the B. with a procession." Madv. 26, obs. 2. As there is no evidence that a procession was an ordinary part of the festival, we must suppose, with Sauppe, that Eubulus had on the last occasion made this addition to gratify the people.

τὸ πάντων ἀνδρειότατον] ironical; "and manliest part of all;" 2. 1; 6. 31. ἀνανδρότατον, which Bekker read, is much less forcible.

τῶν ὑμετέρων αὐτῶν] in the nom. τὰ ὑμέτερα αὐτῶν.

χάριν προσοφείλετε] "you feel grateful to them besides for what is your own." Compare Lys. 27. 11, νῦν δ' οὕτως ἡ πόλις διάκειται, ὥστε οὐκέτι ὦν οὔτοι κλέπτουσιν ὀργίζεσθε, ἀλλ' ὦν αὐτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων

μισθαρνούντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

καθείρξαντες] "having cooped you up within the walls of the city," as in a cage. Arist. *Eg.* 791, ἀλλὰ καθείρξας αὐτὸν βλίττεις.

τιθασεύουσι] So Ischomachus says of his young wife in Xen. *Oecon.* c. 7, ἐπεὶ ἤδη μοι χειροθήης ἦν καὶ ἐτιθάσσευτο ὥστε διαλέγεσθαι. Arist. *Vesp.* 704, βούλονται γὰρ σε πένητ' εἶναι . . . ἵνα γιγνώσκῃς τὸν τιθασευτήν. cf. 23. 210, and the illustrative passage in Isocr. 8. 129 sq.

§ 32. μέγα . . . φρόνημα] "high and independent spirit." This passage is copied in Ps. Dem. 13. 25. Vömel refers to Cic. *Lael.* § 32.

ὅποι' ἅττα] i. e. the nature of the employments of men must necessarily determine also the spirit with which they are animated. On this ground the βαναυσικαὶ τέχναι were condemned as enervating and debasing to body and spirit, and so unworthy of freemen, cf. the instructive passage in Xen. *Oecon.* c. 4. 1. Cic. *De Off.* 1. 42. Arist. *Polit.* 8, c. 2.

τῶν πεπονηκότων] i. e. ἡ τοῖς πεπονηκόσι. Madv. 90, r. 9. 40; 20. 135, ὅσῳ δ' ὑμῖν αἰσχίω τῶν ἄλλων. "I should not be surprised if I for mentioning these things suffered more severely at your hands than those who have brought them about." Isocr. 8. 38, ὅρῳ δ' ὑμᾶς χαλεπώτερον διατιθεμένους πρὸς τοὺς ἐπιτιμῶντας ἢ πρὸς τοὺς αἰτίους τῶν κακῶν γεγέννημένους.

αὐτὰ γενέσθαι· οὐδὲ γὰρ παρρησία περὶ πάντων αἰεὶ παρ' ὑμῖν ἐστίν, ἀλλ' ἔγωγε ὅτι καὶ νῦν γέγονε θαυμάζω.

33. Ἐὰν οὖν ἀλλὰ νῦν γ' ἔτι ἀπαλλαγέντες τούτων τῶν ἐθῶν ἐβελήσητε στρατεύεσθαι τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν, καὶ ταῖς περιουσίαις ταῖς οἴκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρήσησθε, ἴσως ἂν, ἴσως, ὧ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσασθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγείητε, ἃ τοῖς ἀσθενούσι παρὰ τῶν ἱατρῶν σιτίοις διδομένοις ἔοικε. καὶ γὰρ οὐτ' ἰσχὺν ἐκείνα ἐντίθησιν οὐτ' ἀποθνήσκειν ἐᾷ· καὶ ταῦτα, ἃ νέμεσθε νῦν ὑμεῖς, οὔτε τσαυτὰ ἐστίν ὥστε ὠφέλειαν ἔχειν τινὰ διαρκῆ, οὐτ'

παρρησία] Isocr. makes the same complaint 8. 14; compare Dem. 8. 32; 15. 1.

ἀλλ'] "nay."

§ 33. ἀλλὰ νῦν γ' ἔτι] "if then but even now" = the νῦν ἐπειδήπερ οὐ πρότερον of 4. 7; 18. 191, ἐπειδὴ δ' οὐ τότε ἀλλὰ νῦν δεῖξον. Elmsl. *Med.* 882.

ἀφορμαῖς ἐπὶ] "if you employ these your superfluities at home as means to gain (2. 22) advantages abroad, perhaps, men of A., perhaps you might gain."

For **χρήσησθε** **Υ Ω** have **χρῆσθαι**, which Schäfer regarded with favour. We have the same form of hypothetical sentence in Ps. Dem. 10. 31, οἷς ἂν χρῆσώμεθα . . . ἴσως ἂν γένοιτο. Xen. *Anab.* 4. 8. 11: *Madv.* 135 c, r. 1 a.

**τοῖς ἀσθενούσι**] To meet the difficulty of the construction, Dind. has proposed (pref. p. xiv. Teubn.) to read **τοῖς τοῖς ἀσθενούσι**, Vömel to take the article with **σιτίοις** and tacitly understand it with **ἀσθενούσι**—neither an expedient likely to meet with favour. Schäfer, Sauppe, and others construct the words thus, ἃ ἔοικε σ. δ. τοῖς ἀσθ., and this view seems to be adopted by Dind. in the notes to his Oxford edition. (In his last edition he has **ἀσθενούσι** in brackets.) There seem to be two insuperable objections to this; first,

the emphasis of the comparison is clearly upon **σιτίοις**, which therefore ought to have the article; and, secondly, in this order of words where the participle is at the end the article belongs to the substantive. If therefore **ἀσθενούσι** cannot be translated "to sick people," (cf. *infr.* **μηδὲν ποιοῦσι**,) Cobet must be right in ejecting the word, which may have crept in from the margin, and would then naturally attach itself to the article. The reference to this passage in Lucian, *De Merced. Cond.* c. 5, ἐπεὶ δέ, ὡς ὁ καλὸς πού ρήτωρ ἔφη, τοῖς τῶν νοσοῦντων σιτίοις εἰκότα λαμβάνουσι, is too vague to decide the question. τῶν ν. is a natural equivalent for **τοῖς παρὰ τῶν ι. δ.**, and does not necessitate the inference that Lucian had **ἀσθενούσι** in his copy. On the position of the participle see *Madv.* 9 a, r. 1; 18. 98, 126, τὰς ὑπὸ τούτου βλασφημίας . . εἰρημένας. Thuc. 1. 90; 4. 114 al., "are like the diet prescribed (for sick people) by physicians." (Pl. *Gorg.* 467 c, οἱ τὰ φάρμακα πίνοντες παρὰ τῶν ἱατρῶν; Dem. 20. 15, τῶν παρὰ τῶν ἄλλων πολιτειῶν διδομένων.)

**καὶ . . καί**] "for as that neither imparts strength nor suffers them to die, so these allowances are neither considerable enough to be of any lasting service . . ."

ἀπογόνοντας ἄλλο τι πράττειν ἐᾷ, ἀλλ' ἔστι ταῦτα τὴν ἐκάστου ῥαθυμίαν ὑμῶν ἐπαυξάνοντα. 34. οὐκοῦν σὺ μισθοφορὰν λέγεις; φήσιν τις. καὶ παραχρῆμά γε τὴν αὐτὴν σύνταξιν ἀπάντων, ὧ ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, οὗτου δέοιτο ἡ πόλις, τοῦθ' ὑπάρχουσι. ἔξεστιν ἄγειν ἡσυχίαν; οἴκοι μένων βελτίων, τοῦ δι' ἔνδειαν ἀνάγκη τι ποιεῖν αἰσχροῦν ἀπηλλαγμένος. συμβαίνει τι τοιοῦτον οἶον καὶ τὰ νῦν; στρατιώτης αὐτὸς ὑπάρχων ἀπὸ τῶν αὐτῶν τούτων λημμάτων, ὥς πέρ ἐστι δίκαιον ὑπὲρ τῆς πατρίδος. ἔστι τις ἔξω τῆς ἡλικίας ἡμῶν; ὅσα οὗτος ἀτάκτως νῦν λαμβάνων οὐκ ὠφελεῖ, ταῦτ' ἐν ἴσῃ τάξει λαμβανέτω, πάντ' ἐφορῶν καὶ διοικῶν ἃ χρῆ

ἀπογόνοντας] "give them up," "reject their aid." 6. 16, ἀπεγίνωσκε Θηβαίους.

ἔστι . . . ἐπαυξάνοντα] Dem. seems to have been led to choose this mode of expression here by the preceding τοσαῦτά ἐστιν. cf. 2. 16; and note to § 25 supr. "go on increasing," "only serve to increase the apathy of each one of you."

§ 34. οὐκοῦν] i. e. then do you propose that instead of being distributed as now, the fund shall be received in the shape of pay for service? cf. 1. 19.

καὶ . . . γε] "yes, and forthwith the same arrangement for all." 1. 20.

τὸ μέρος] "his share."

ὑπάρχουσι] expressing the object contemplated by the orator when he mentally framed his proposition: "may be that whatever it be that the state requires." Pl. *Rep.* 410 B, οἱ καθιστάντες μουσικὴν καὶ γυμναστικὴν παιδεύειν οὐχ οὐδ' ἐνεκά τινος οἰονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύουσιν, τῇ δὲ τὴν ψυχὴν. In Arist. *Ranae*, 766 (νόμος τις ἐνθάδ' ἐστὶ κείμενος ἀπὸ τῶν τεχνῶν . . . τὸν ἄριστον ὄντα . . . λαμβάνειν . . . ἕως ἀφίκοιτο . . . σοφώτερος), ἀφίκοιτο naturally enough follows κείμενος, as κείσθαι is regularly used instead

of τεθεῖσθαι.

ἔξεστιν . . . ἡσυχίαν] cf. supr. 18, note to καὶ νῦν.

βελτίων] with μένων. Madv. 177 b. 2. 4. Soph. *Aj.* 635, κρείσσω γὰρ "Αἰδᾷ κεύθων ἢ νοσῶν μάταν. Sometimes we have a clause added with ἢ. *Oed. Tyr.* 1368; *Lys.* 26. 11, κρείσσω ἢν ὁ πατὴρ αὐτοῦ μὴ λειτουργήσας ἢ τοσαῦτα . . . ἀναλώσας.

ἀνάγκη] "from necessity." Madv. 41 with the 1. cf. Thuc. 3. 82. 2; Dem. 18. 257, ἔχειν ὅσα χρὴ τὸν μηδὲν αἰσχροῦν ποιήσοντα δι' ἔνδειαν. Thuc. 3. 45. 4.

στρατιώτης αὐτὸς ὑπάρχων] sc. βελτίων, "does any occasion occur such as the present, he had better serve in person."

ἀπό] 1. 22. "maintained by."

ἔξω τῆς ἡλικίας] supr. § 4; 1. 18, "beyond the military age."

ὅσα] with λαμβάνων: "all that such person takes irregularly without doing service." comp. for the construction Thuc. 5. 9, ἃ τὸν πολέμιον μάλιστ' ἂν ἀπατήσας τοὺς φίλους ὠφελεῖται, and Dem. 6. 18, where the relative belongs to the participle, as here.

ἐν ἴσῃ τάξει] "aequabili ordine," i. e. with those serving in

πράττεσθαι. 35. ὅλως δὲ οὐτ' ἀφελὼν οὔτε προσθείς, πλὴν μικρὸν τὴν ἀταξίαν ἀνελὼν εἰς τάξιν ἡγαγον τὴν πόλιν, τὴν αὐτὴν τοῦ λαβεῖν, τοῦ στρατεύεσθαι, τοῦ δικάζειν, τοῦ ποιεῖν τοῦθ' ὅ τι καθ' ἡλικίαν ἕκαστος ἔχει καὶ ὅτου καιρὸς εἴη, τάξιν ποιήσας. οὐκ ἔστιν ὅπου μηδὲν ποιοῦσιν ἐγὼ τὰ τῶν ποιησόντων εἶπον ὥς δεῖ νέμειν, οὐδ' αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ ἀπορεῖν, ὅτι δὲ οἱ τοῦ δεινὸς νικῶσι ξένοι, ταῦτα πυνθάνεσθαι· ταῦτα γὰρ νυνὶ γίγνεται. 36. καὶ οὐχὶ μέμφομαι τὸν ποιοῦντά τι τῶν δεόντων ὑπὲρ ὑμῶν, ἀλλὰ καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν ἀξιώ πρᾶττειν ταῦτα ἐφ' οἷς ἑτέρους τιμᾶτε, καὶ μὴ παραχωρεῖν, ὧ ἄνδρες Ἀθηναῖοι, τῆς τάξεως, ἣν ὑμῖν οἱ πρόγονοι τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησάμενοι κατέλιπον.

the field, carrying out the τὴν αὐτὴν σύνταξιν ἀπάντων. cf. the next section. A good commentary is furnished by Ps. Dem. 13. 4, λαμβάνειν ὑμᾶς φημὶ χρῆναι τὸ ἴσον ἕκαστον, τοὺς μὲν ἐν ἡλικίᾳ στρατιωτικόν, τοὺς δ' ὑπὲρ τὸν κατάλογον ἐξεταστικόν, ἢ ὅπως ἂν τις ὀνομάσαι τοῦτο.

λαμβάνετω] Bekk., Sauppe, Dind., and West. read λαμβάνων, from F S, keeping up the construction μένων . . . ὑπάρχων.

§ 35. πλὴν μικρόν] μικρῶν S, and so West.; “in a word, without adding or subtracting; only removing a little the irregularity that exists, I have brought (by the propositions in the previous sections) the state into order by establishing a uniform regulation for receiving money, for serving as a soldier, for sitting on juries, in short (1. 13, πάνθ'), for doing what each according to his age is equal to and occasion may require.”

ἀπορεῖν] καλεῖ τὸ λαμβάνειν τοὺς δύο ὀβολοὺς, ἐξὼν πλουτεῖν ἀπὸ τοῦ πολέμου. Schol. “to be helpless,” Mr. Kennedy, which I prefer as suiting the context better; “in no case have I proposed that we should

give to those who won't work what belongs to those who will, or that you should yourselves be idle (2. 13), take your ease (8. 53) and be helpless, while you hear that such a one's mercenaries are victorious.” The reference is perhaps to the mercenaries whose success reported at Athens occasioned the tale about punishing Philip mentioned at the beginning of the speech. Grote, 11. 468.

§ 36. τι τῶν δεόντων] “any service for you.” Compare the similar language in 4. 27.

ἀξιῶ] “I would have,” “I call upon.” Buttm. *Ind. Mid.* The emphatic position of τῆς τάξεως and τῆς ἀρετῆς should be noticed: “and not withdraw from that post—the post of honour—which your ancestors bequeathed to you won by many a glorious struggle.”

τῆς τάξεως] 15. 22, ταύτην τὴν τάξιν . . . τῆς πολιτείας. 18. 173, τὴν τῆς εὐνοίας τάξιν al.

μετά] Thuc. 1. 70, ταῦτα μετὰ πόνων πάντα καὶ κινδύνων . . . . . μοχθοῦσι, where see Arnold's note.



Σχεδὸν εἶρηκα ἂ νομίζω συμφέρειν ὑμεῖς δ' ἔλοισθε ὅ τι  
καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ὑμῖν μέλλει

Σχεδὸν εἶρηκα] "I think I have  
said." Lat. "fere" (Cic. *De Off.*  
1, c. 18, "atque ab iis rebus . . .  
quemadmodum ducatur honestum  
. . . satis fere diximus"). It seems

quite unnecessary to understand  
ἅπαντα with Heindorf, Pl. *Protag.*  
§ 93, or μόνον with Buttm. in 21.  
98, τοῦτό γε τῆς ὑβρεως αὐτοῦ  
σχεδὸν αἷτιον εὐρήσετε ὅν.



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